

# The American Missionary

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No. 12

JANUARY : 1918

NEW SERIES  
VOL. 9, No. 9

E. H. HAMES, *Business Manager*

## THE NATIONAL SERVICE COMMISSION AND ITS WORK

The churches of America are united in the resolve to serve the moral and religious interests of enlisted men. No matter what the cost it must be done. This means swift, intelligent and united action. First, the appointment of competent chaplains is being furthered on behalf of all Protestants by the Federal Council of Churches. Second, through the Y. M. C. A. the churches are solidly behind this effort. Third, by co-operation with the Fosdick Commission.

In each cantonment are some 40,000 men; for every 3900 there is a chaplain. There is a staff of Y. M. C. A. secretaries manning the "huts." To them must fall all that is done inside the camp. But thousands of soldiers are off duty every day outside the camps where perils confront them. Shall no hand of welcome be extended except from those who have something to gain by it? Shall nothing be done by the churches to assist and supplement the religious effort inside the camp? It is the unanimous judgment of the War Work Commission of the Federal Council; of the Y. M. C. A.; of the Fosdick Commission; and of denominational leaders that groups of local churches must be re-enforced by the denominations to which they belong.

At Ayer, Mass., a Union Church is being erected, outside the grounds, at a cost of \$30,000. It will be an outside-the-camp headquarters, a hall for lectures, a place for preaching, and for sacramental services. At Yaphank, Wrightstown, and other places similar work is in progress.

The Congregational National Council instructed its National Service Commission to raise and expend \$100,000. Many thousands are needed for immediate use. The entire amount will be required during 1918.

Will you help?

# THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Office: 287 Fourth Avenue, New York

Charles E. Burton, D.D., General Secretary; Herman F. Swartz, D.D., Secretary of Missions; Rev. William S. Beard, Assistant Secretary; Charles H. Baker, Treasurer; Miss Miriam L. Woodberry, Secretary Woman's Department.

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To the friends of home missions the New Year brings opportunities and responsibilities that are unparalleled.



Note the additional names on the Honor Roll of this Society, found listed elsewhere.



The February number of the magazine will feature the work in the Middle Atlantic District. Superintendent Carroll will be the editor of the material descriptive of the work of this Society in Pennsylvania, New Jersey, Maryland, Virginia, and the District of Columbia.



The printed minutes of the Annual Meeting of this Society held in conjunction with the National Council at Columbus, Ohio, are available, and may be had by addressing the Publication Department.



This Society extends its most hearty welcome to the Rev. L. H. Royce, of Cleveland, Ohio, recently elected by the Church Extension Boards to be Superintendent of City Work.



Do not fail to read the article, entitled "Supporting the 'White House.'" It is a description of the entrance of home missions into a relatively new field of effort. By its aid the New Hampshire Home Missionary Society has enabled the church at Durham, New Hampshire, to minister effectively to a number of college students gathered from all parts of the Granite State.



January is one of the months when we are depending upon the Sunday-schools of the land to make a drive in behalf of home missions. Samples of the Services were sent out a month since to every Congregational pastor. We have tried to supply you with the materials and we hope that every school will go "over the top." If your school is working under the Chart Plan, entitled "The Tercentenary in the Sunday-School," the home missionary literature will be received without further notice on your part. If you have not adopted this plan, fill out the order blanks enclosed with the Services, and send to this office.



Rev. Carl H. Veazie has prepared a series of interesting charts illustrating his work and that of Miss Dehuff in the Coeur D'Alenes. We shall gladly loan these charts for exhibition purposes to any church upon the payment of express charges.



# Roll of Honor

## ADDITIONS

**Men under the commission of The Congregational Home Missionary Society and the State Societies who are now in the National Service.**

### WASHINGTON

Rev. John E. Hughes, Tekoa. Serving with the Royal Engineers.

### OREGON

Rev. W. H. Hopkirk, Ardenwald. Enlisted in Officers' Reserve.

### IDAHO

Rev. A. M. MacDonald, New Plymouth. Enlisted as Chaplain in Idaho Army Forces.

### CONNECTICUT

Rev. Philip M. Rose, Italian Church, New Haven. Y. M. C. A. in Italy.

Rev. Fred W. Hagan, Middle Haddam.

Rev. James F. English, Riverton. 8th Mass. Infantry.

## SUPPORTING THE "WHITE HOUSE"

**Home Missions to the Rescue of an Old New England Church**

**By Rev. Vaughan Dabney, Durham, N. H.**

**I**T is a fact accepted by all save the Germans that America's entrance into the war has had a tonic effect upon the morale of the Allies. England's drooping spirits have been revived and France has taken a fresh grip on the sword. Instead of a stalemate, they now face victory. America will turn the tide of battle, and to say this is casting no reflections upon the valor and sufferings of our Allies.

Nor is it any discredit to our old historic church to confess that outside support is now deciding the issue here. Ours is no weakling of a church which must cling to the finger of the Home Missionary Society in order to toddle. Our church has fought the good fight for two hundred years, and is still able and willing to "carry on." But in these latter days acute problems have so multiplied as to weaken the morale of the church, thus necessitating a fresh infusion of hope and cheer and dash.

In days gone by the religious life

of this quiet little village on the Oyster River was ably nourished by the Baptist church and the Congregational church. The "Brick Church" the former was called; the latter went by the name of the "White House." Farmers for miles around drove in on Sunday mornings, affording the two pastors large opportunities for pressing home sound doctrine. But soon, alas, came strange and evil days. The older ones passed on to glory and there was a falling away on the part of the younger generation. The "Brick Church" gave up the ghost, leaving the "White House" to save the day. And the little white Congregational meeting-house under the elms set herself bravely to the task of solving the rural problem. But another task soon loomed on the horizon, thus adding to the bewilderment of the "White House." Through the generosity of a Durham citizen, New Hampshire State College was founded here, and so loyal has been the support of the state and so rapid has



been the growth, that last year 700 students were enrolled. Thus to the rural problem was added the student problem; both dug themselves in.

Before the college came most of the villagers were of the standing order. But with the college came Methodists and Baptists, yes, Quakers and Swedenborgians and Episcopalians. And so Christian union planted its banners before the hard-pressed Pilgrim church, demanding solution of the problem.

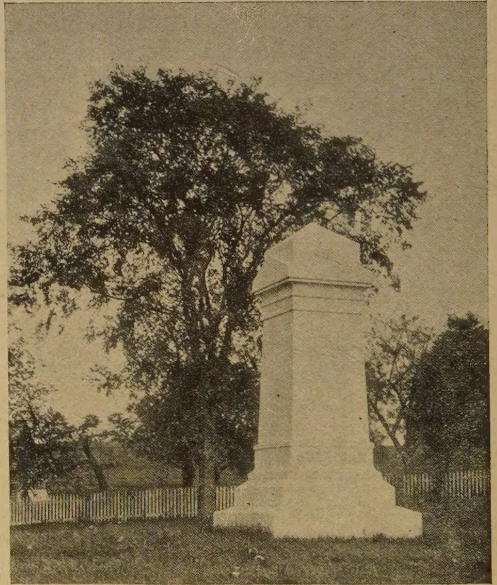
Attacked on three sides it was little wonder that the morale of the faithful parish began to waver, and that the Home Missionary Society, moved by the plucky fight, determined to send help. And this brings me to the new day!

Had you slept in Durham on a certain night last August, you would have been rudely awakened about four a. m. by the prolonged and insistent clamor of the church bell. And if you could have caught the culprit as the pastor did (I draw the curtain), you would have discovered an irrepressible American boy about twelve or thirteen years of age, attired in tramping costume, with a red bandanna around his neck, and a knapsack on his back. He was so kindly considerate of twenty-six of his fellows that, fearing they would oversleep and thus miss the party which was to start for the White Mountains, he arose a long time before day to summon the town to witness the departure. Off we went in four large cars, amid the tooting of horns, the farewells of parents, and the ear-splitting uproar of the boys. They came from all sorts of homes. Some were the children of faculty members; others were country lads whom the pastor had to beg off from hay-ing.

Thus we were attacking the rural problem in its most vulnerable point—the child. If what the rural sociologist says be true, namely, that young men leave the farms because of unfavorable impressions received

in early life, then, by a little fun we are saving these boys for future farm service. And we not only tie them to the farm but to the church as well. On the Sunday after their return, they marched to church in a body to hear a sermon by the pastor, based on the trip. Many of them have been coming ever since, and a large number of them have joined the church. What the pastor did for the boys, Mrs. Pastor did for the girls, only they took a cottage at the beach.

This program for the boys and girls of Durham was made possible



SULLIVAN MONUMENT

by the Men's Club, another good thing which has come in the new day. Last year, which was the first of the present pastorate, a few of the men requested the minister to organize a Men's Bible Class. Though reluctant to attempt to "start things" too soon, he at last promised. Far and wide through town and countryside the call went out to meet in Sawyer's cabin in the nearby woods for a beefsteak supper. We expected about a dozen. Fifty came, and, let me whisper, they were not exactly the kind of men you would



have asked to lead the prayer meeting. There they were—farmers, blacksmiths, the town fathers, professors who had studied abroad, and deans of the college. What on earth was to be done? The pastor did some quick thinking during the song fest and a talk by a Durham citizen who had been indicted for piracy by the king of Spain for blockade running during the days prior to '98. As a result of a hurried conference with trustworthy advisers, the idea of a Bible Class was given up, and there emerged a much-needed community Men's Club. This club, aside from its monthly beefsteak suppers, which are attended by almost every male citizen in town, has raised money for charity, Y. M. C. A. hut work, and has helped send the boys and girls away for a vacation, as I have just told you.

There is a sequel to the story of the organizing of the Club which is too good to keep. A week or so after the cabin party, four men met by chance in the blacksmith shop. After talking about the weather and crops and the price of potatoes, they finally got around to the subject of religion. None of these men attended church. They were not bad men, but they, like many others, had never got the habit. Then and there, as the result of a little banter on the part of one of them, all four made a pact that they would go to church the next Sunday. The agreement was that the man who failed to be present was to "set 'em up" to a dollar dinner. Sunday came. The regular worshippers gathered, blissfully unconscious of the mental shock they were soon to experience. The door opened and four stalwart "sinners" walked in and took seats. The "saints" gasped. Then a great rustling of gowns and murmured whisperings were heard. Nothing daunted, the four sat unperturbed, rather enjoying the sensation they had created. Another Sunday they brought with them one of the town fathers.

One of the greatest problems this winter is what to do with this monthly spontaneous gathering of men. Some affirm that the mere getting together is a great factor in overcoming the feeling of Town and Gown. Others stoutly affirm that it should be a strictly religious meeting, while still others are just as positive that



THE CHURCH OF TO-MORROW

the monthly supper should be a sort of clearing-house for the exchange of ideas about civic improvement, and that the Club should lead out in the matter of getting new sidewalks, for example. If the reader can help us out in any way, please put a special delivery stamp on your letter. However, we are agreed on one thing—we are going to Hooverize at our monthly feeds.

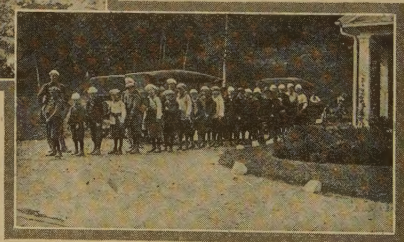
I wish I had time to tell you of our community "movie," held this summer and backed by the Club; or of our ball games or sociables held in outlying schoolhouses; or of the work of the women of the Surgical Dressings Committee and Red Cross, who hold teas and vegetable markets on the church lawn to raise money for the boys in the trenches. Two hundred and seven Christmas bags have just been sent to Boston. Nothing in the community is foreign to the church; it is the very heart of village life and activity.

The student problem next received a drum fire from the "White House" trenches. Religious work in a state institution must of necessity be of a different nature and on a different



plane from such work in other colleges. There can be no formal recognition of the work of any religious body on the part of the college administration. The pastor has no official connection, and rightly so, I think, with the college. Yet, as we are finding out, if the church has a real message for the students, the informal support of the Board of Administration is cordially given. A large majority of the faculty attend church. Not a few are members and serve as deacons or on committees. Others, who are specialists in the field of education, teach in the church school. Though the weekly convocation is not a religious service, it is understood that when the pastor makes an address he is at perfect liberty to speak upon the theme of religion. We have nothing new worth speaking of in our work with the students. We use the conventional methods. There are college Bible classes and church socials. Last winter the pastor led a fine group of young men in the study of the life of Christ every Sunday evening before the vestry fire. Associate membership for college students is provided, and an encouraging effort has been begun to win non-Christian students for Christ. The pastor is in constant touch with the college Christian Association, appearing before their meetings from time to time to speak on Christian fundamentals. We are finding that social contact is a potent factor in religious work. On the tennis court, at the game, over at the "frat" house for a meal, friendly conferences at the parsonage—these are the things which supplement the spoken Word and help many a student to make the transition from his childhood faith to the more mature faith based on knowledge.

Some one asked me, a short time ago, how I could preach the whole Gospel to my congregation. I smiled to myself as I thought of the eccentric viewpoint of my questioner. To his way of thinking it is well nigh impossible in a congregation made up of all denominations and colored by many shades of thought to speak the whole Truth. I reminded him that the Apostle Peter managed to preach a fairly good gospel sermon, and with telling effect, to his heterogeneous congregation that Sunday in Jerusalem. And when one is a Congregational pastor, how can he fail to preach the simple message of the Master without being choked by a man-made creed or browbeaten by blatant intellectualism? Surely the gospel of our Lord Jesus



CROSSING THE RANGE  
READY FOR THE CLIMB

Christ, with its message of the love of God for sinful men, can be understood by Calvinist and Armenian alike. The very fact that we are working out in our church life an experiment in practical Christian union is the one thing which I believe is winning the respect of the more thoughtful people of the town and college.

Our church school is causing us a great deal of worry. As we have an enrollment of only about a hundred (excluding student classes and the adult Bible class of the pastor), we find it very difficult to grade properly. Many of our teachers are college



students and some are professors. When they leave in the summer, our teaching staff looks as though it had been riddled with bullets. Then every fall we are obliged to get a new corps of teachers. During the Sunday-school hour the pastor is busy in the auditorium with his adult class of students, professors, farmers and villagers; hence we must depend upon others to conduct the exercises of the school. Perhaps the work in this department will open up better this fall. Of one thing we are sure: though the school is small, this fact affords a great opportunity for the personality of the teacher to count for Christ.

Personally, I don't care much for "counting noses." Figures afford no sound basis for the judgment of the health of a church's soul. Yet they have their place. We appoint a church enumerator in Durham, and have done so for many years. By a comparison of the records we are able

to state authoritatively that never have the audiences been larger. Sixty new members were added to the church last year. Many came from the college and not a few from the church school. Although we have no statistics to prove it, we hope that the Holy Spirit is moving within the hearts of our people in ways unknown to men, socializing them, creating a community conscience, uniting them in a common purpose, and causing them to cry out of the depths of their souls, "Abba, Father."

Yes, I think I can safely say that the morale of the "White House" is good. We have shelled the problems out of their trenches and are over the top after them. We trust, however, that we are never so blinded by the smoke of our own little battle as to forget that our story is an old one to hundreds of ministers, and that with two centuries of noble history behind us, we should gird up our loins for a nobler fight.



## MESSAGES TO HOME MISSIONARIES, NO. 2

### ABOUT YOUR SOULS

By General Secretary Burton

**I** BEGAN in the October number of THE AMERICAN MISSIONARY a series of four personal messages to home missionaries, with the subjects, "About Your Salaries," "About Your Souls," "About Your Sacrifices" and "About Your Sermons."

In using the term **Soul**, I do not think of it in any technical sense whatever, but simply as the aggregate of factors which we call "self." You are ministering to the souls of others; how about ministry to your own soul? You are comforting others; how about comfort for yourself? You are warning others against dangers; do you need any warnings? You are seeking to inspire others; have you adequate sources of inspiration? Paul says of himself, "I am a boxer who does not inflict blows on the air, but I hit hard and straight at

my own body and lead it off into slavery, lest possibly, after I have been a herald to others, I should myself be rejected." Now being a home missionary casts no protecting spell about a man's life. A home missionary is just as human as any other man, just as susceptible to temptation, just as likely to be selfish, and withal, in need of finer soul qualities than others because of the testings of his profession.

#### I. Soul Qualities

Let me mention just a few of these soul qualities:

1. **Uprightness.** There have been those who have presumed that being home missionaries, they were not subject to the same temptations as other men. "Let him that thinketh he standeth, take heed lest he fall." There are insidious temptations to which the missionary is subject and



against which he must be on his guard. "There are several good protections against temptation, but the surest is cowardice." Let every home missionary be constantly afraid of doing wrong. Of course, these remarks need qualifying, but each of you can furnish the qualifications as well as I.

2. **Self-subordination.** There are two good reasons why the home missionary should not be a self-seeker. In the first place, it is futile, and in the second place, it frustrates his work. Whoever wants to exalt himself had best take some other profession than home missions, and whoever wants to succeed as a home missionary must remember the words of the Master, "Even as the Son of Man came not to be ministered unto, but to minister." To be able to meet littleness, meanness, indifference, faithlessness on the field, and instructions for retrenchment from headquarters without whining and without expressions of self-pity, are some of the marks of a conquering home missionary. Yours is a great work, but it is great in its common services rather than in its self-seeking. If the home missionary wants to be miserable, all he needs to do is to think of himself. In the words of Charles Kingsley, "Think about yourself, about what you want, what you like, what respect people ought to pay to you, and then to you nothing will be pure. You will spoil everything you touch; you will make sin and misery for yourself out of everything which God sends you; you will be as wretched as you choose on earth or in Heaven either." This does not mean that the home missionary is to despise himself. Jesus did not despise himself; Paul did not despise himself. We are to practice the same self-mastery which made them great, and in it find our largest self.

3. **Sympathy.** There is enough water flowing over the falls in the river of life to drive the wheels of devotion and service in the life of

missionaries. All that is necessary is that we should open the sluiceways of human sympathy and catch the full impact of human needs. What was it that moved Jesus? "When He saw the multitudes He was moved with compassion for them because they were distressed and scattered as sheep not having a shepherd." That is, He had eyes to see human need. When once we realize the need of humanity round about us, especially the need for God, and when we give this need a chance at us, sympathy for men affords a mighty compelling power. Without this quality of soul the home missionary is rather sure to be a failure; with it, he can scarcely fail.

4. **Zeal.** It is the man who is sure that he is doing the biggest thing in the world who is enthusiastic in his work. There are not a few who feel, and who sometimes succeed in getting the missionary to feel that he is engaged in picayune efforts for the accomplishment of things which it is well enough to have done but which real men leave for others to do. That construction of the work of the home missionary is not calculated to produce that soul quality which we call **zeal**, but that conception is diametrically opposed to the truth. Where is there a bigger work for a man to do than the work of the true home missionary to-day? Home missions furnish the key of the redemption of the world. Upon home missions depend the redemption of America. It is not conceit to say that the evangelization of the world depends more upon America than upon any other human factor. If the home missionary fails, America will not be Christianized; if America is not Christianized the world will not be evangelized. From the standpoint, therefore, of the needs of the entire world, as well as from the standpoint of the eternal interests of individual souls, the work of the home missionary justifies enthusiasm.

## II. Soul Nurture

But if these qualities, and many



others which might be enumerated, are to be present in the home missionary, where is to be found the culture of soul which will produce them?

1. **The Word of God.** "They made me keeper of the vineyards; but mine own vineyard have I not kept." It is the function of the home missionary to dispense the word of God to others. There is danger that he will be so busy in doing it that he will not assimilate that word himself. I know from experience that it is the easiest thing in the world to look upon the Scriptures from the sermonic standpoint, discovering first of all, and perhaps exclusively, what is there that would make interesting sermon material; that is, we proceed to prepare nourishment for the souls of others without taking to ourselves that which was intended for our own nourishment. When God wanted Ezekiel to be His minister, He gave him a book, and said to him: "Eat this roll, and go speak unto the house of Israel." So the home missionary is equipped to speak God's Word who has eaten it himself, who has assimilated its truths, who has nourished his own soul upon its substance. I congratulate you upon the necessity of studying the Word of God, but let me beseech of you first to absorb for your personal life the truth which you preach. Then will your soul be nourished.

2. **Fellowship.** But God's Word is not confined to the canon of the Scripture. He speaks to us in many ways—through our own consciences, through nature round about us, and through our fellow men. Every home missionary needs the fellowship of his brethren. Other people are benefited by hearing good sermons, so is the home missionary; other people are benefited by fellowship in prayer, so is the home missionary. It therefore becomes the home missionary to plan definitely for fellowship with others; for attendance upon gatherings where he can hear the

word of God preached; for conferences where, without thought of its being his duty, he may participate in worship and in social prayer. Some home missionaries are far removed from fellow workers, but so important is the stimulus which comes through contact with others that I want to urge the making of the greatest effort to be in attendance at conferences, associations and other gatherings, and to have such fellowship with individual fellow workers as is possible, even at the cost of considerable expense and effort.

Then, too, the home missionary should read, and in this day when everybody has good reading matter, he should read fresh literature. I am saying this in the full consciousness that many a home missionary is far removed from libraries and that his purse is far removed from the possibility of buying many books or magazines. Nevertheless, I am confident that most of us can secure some good reading matter by borrowing from traveling libraries or from our fellow workers, and by such conservation of resources as to make possible the purchase of books and magazines. At the same time, I recognize the fact that this may be practically impossible for some, and I am ready to say to any of the missionaries under commission of the National Home Missionary Society that if they will make known to me the fact that it is impossible for them to get good reading matter, I will make an effort to see that some way is provided whereby they can have at least a partial supply. Write to me if you find it impossible to secure proper literature.

3. **Companionship with God.** In the first verse of the eighteenth chapter of Luke, reference is made to people who "behave badly" in prayer. "Behave badly" is the foundation meaning of the word translated "to faint." There are people who behave badly in prayer. For a home missionary to confine his prayer to public functions, even including per-



functory family worship, is to be have badly in prayer. The true home missionary needs to be an intimate companion of the Divine Spirit. "The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance." In other words, those soul qualities which are needed by the home missionary are to be found through companionship with God. Periods of meditation and prayer for one's own soul, as well as for the people to whom he ministers, are essential. I have read that in Africa bands of Christians who do not have places of retreat in their huts, are wont to retire to the forests for private prayer, and that in places there are paths from the huts of Christians to secluded spots in the woods. This makes it possible to know whether or not a native Christian is constant in his private devotions, for the grass will grow in the path if he fails to use it. In consequence, native Christians are wont to guard each

other with the remark, "Brother, the grass grows in your path." Beloved home missionary, is the grass growing in your path, the path that leads to the place of quiet personal communion with your Heavenly Father? If it is, I have come to the heart of this message in the simple exhortation, which I take to myself, namely, "Whatsoever else you do, do not fail to wait upon God," for "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." And in this word of the fortieth of Isaiah there is rich meaning. It is not simply that we wait in the sense of idly tarrying for Him—no, the word of the prophet meant originally to braid or weave together, so that he who waits upon God in the sense of this word, intertwines his life with the life of the Infinite. That is what I would have you do.



## ITALIAN CONGREGATIONALISM ON THE WEST COAST

By Rev. A. B. Apra, San Francisco, Cal.

**M**Y early home life was undoubtedly different from that of the majority of the readers of THE AMERICAN MISSIONARY. With a father who was a pronounced anarchist and a mother who had no religious belief whatever, I knew very little of God or prayer or anything outside a life of entire selfishness.

I was born in 1883 at Torino, Italy, and when I was only six years of age, my family emigrated to Chili, but two years later we removed again, this time to Buenos Aires, Argentina. I began school when I was eight, and finished the grammar grades at fourteen. Two years previously my mother died, and for the first time I experienced real loneliness. I felt the need of comfort and sought it in the worship and services of the Roman Catholic Church,

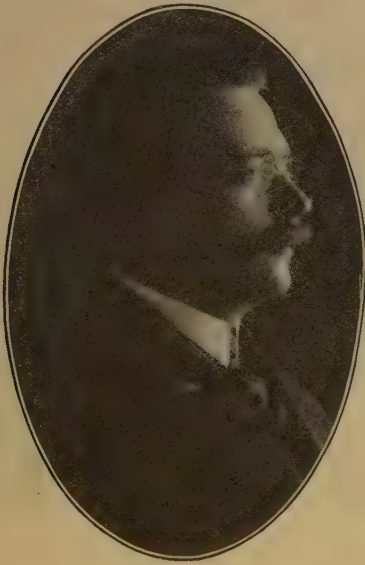
where I had been an attendant for a very short time, but I failed to find the peace of soul desired in either the church or the sympathy of friends. At the end of another year, however, the beauty of the ritual and service began to appeal to me, and I felt that I had found the balm my heart craved.

An intense desire to serve God came over me, a desire which would not be satisfied with an occasional visit to the church, and I felt that only by entering the priesthood could this ambition be attained. I made this wish known to my father confessor, and after a wait of two months, I became a student in the College of the Jesuits. My whole life was transformed, and I seemed to see myself in priestly robes, honoring God by serving my people.

Then came the saddest awakening



I had so far known. Imagine my grief and surprise when I learned that some of these men whom I thought the devoted servants of the Lord were morally worse than the lowest—worse, because they knew the truth and defiled it. I left the college, returned home, and went to work. I went nightly to the church, however, and after awhile resolved to enter a monastery. I was put into the order known as "Preachers," and again I was happy. But soon there were repetitions of the experiences at the college, and at the



REV. A. B. APRA

earliest possible moment I made my escape.

All this so preyed upon my mind that I was becoming ill, and one day a friend, noting my appearance and knowing my inclination, jokingly said that I would find a medicine sold in a certain square that might help me. The medicine proved to be a sermon by a Salvation Army soldier. After a few days I enlisted as a soldier in the ranks, and I date the beginning of my Christian life from that time.

I invited my father to share my

great happiness, but he began a series of persecutions that covered a period of four years. Matters culminated in an ultimatum that I give up my new religion or leave home. I was a mere boy, and it was hard to decide, but before long Christ won, and I entered upon an entirely new life. Being out of work a friend introduced me to the manager of the Ferraris Grand Opera Company, and I was soon able to earn my way while developing and training my voice. After nine months I made my debut in grand opera. My life was now easy from a financial standpoint, but it was full of temptation, and I drifted away from my religious ideals, until at the end of two years I had dropped out of church life.

But through it all God's purpose concerning me was not changed. His love was still over me, and in 1902 I came into touch with the Methodist Church. I became an active member of this organization, and after three months I was made an exhorter. I gave up my operatic career, and became a local pastor and the organist of a new Italian mission. In 1906 I entered the Methodist Seminary, where I completed the course in three years, in addition to carrying on the work of two Spanish missions and acting as assistant pastor of an Italian church. I was then admitted to the East-South Conference of the Methodist Church and became pastor of the church at Parana City. In 1910 I was called to the church of Chacabuco City, one of the largest in South America, and the same year I refused ordination. The next year this call was repeated by Bishop Bristol, but I felt my unfitness for this responsibility and desired to come to the United States for further study. In 1912 I came to America with my wife and two children, and after preaching for five months in New York, I entered the Transylvania University at Lexington, Kentucky.

I had had the privilege of meeting Dr. Robert Walker while I was in New York City, and he had asked me



to write him in case I desired to take up active ministerial work. I communicated with him in San Francisco, California, while he was in charge of the Green Street Mission, and after a brief correspondence took up my duties as his assistant. After two years he retired from the church and I became its pastor.

Some time before this I had begun to preach among the Spanish-speaking people, and in 1915 we organized a very interesting Spanish mission with more than forty-three members.

We have brought every effort to bear upon our Italian work, and we believe the people are learning to know Christ not only as their spiritual Master but as their Saviour. Many of them came through the English school, where they study the language. We preach the Gospel to them either before or after the sessions of these classes. I have often gone to their homes to ascertain why they did not attend the classes. In the majority of cases I found that they live in rooming houses and hotels, and since many of these houses and hotels have saloons attached, I am probably the most widely known "Saloon Preacher" in San Francisco.

The very fine concerts given by Dr. Walker attracted many of our Italian people. Every two months special lectures on Dante, Ariosto, Milton, Bunyan, Shakespeare, and other great writers are given. The results are encouraging. Our employment office is another means by which we come into contact with our constituency. As a rule we find work for many hundred men every year. We have sent as many as forty or fifty to Alaska for the fishing and canning seasons, and have also sent

four of our church members to preach the Gospel to them.

Until recently the average attendance at our meetings was more than forty, but this has decreased to thirty-two. The war is the reason for this falling off. Of our young men, some have gone to Italy and others have been drafted. We have left only the old men and women and children, with a very few boys.

Mrs. Apra speaks both Italian and Spanish and is a most able assistant. Dr. Virgil Airola has also been of the greatest help in carrying on this work.

Our efforts are not limited to the city. We hold meetings in San Leandro, Danville, and at three other places. One very interesting service is held on Saturdays. We meet in a kitchen,



ITALIAN BIBLE CLASS  
BIBLE CLASS—NINE NATIONALITIES

our pulpit is a gas stove, and the congregation is made up of old men, young men and children from six to ninety-four years of age.

As I speak four languages, not a few Italians, Spanish, Mexicans, French and Portuguese prefer me to the priest as their adviser. Not long ago a man came to see me in regard to his sixteen-year-old daughter. He said: "I know you are a Protestant, I am a member of I. W. W., and my girl is a Catholic, but if you will take her under your care, I shall be the happiest man in the world. You



Protestants try to live the Gospel you teach."

The following instance will show that the Italians are glad to receive Christ when they come to know about Him. I was asked to pay a visit to Mrs. N. I found a lady more than sixty years old. She said, "I have been told that Christ never listened to a confession. Do you consider the confession a Christian institution or not?" I explained as best I could, and she decided that she would accept our faith.

Our Italian colony is very large, about 50,000 people, and I am the only minister. There are also 11,000 Spanish-speaking people who should be cared for religiously. Sometimes, when only a few turn out to the services and our efforts seem in vain, Mrs. Apra and I become greatly dis-

couraged, but at other times the church is full and the response hearty, and we are sincerely thankful to our heavenly Father for the work He is permitting us to do for our Italian and Spanish brethren.

We do have an interesting Sunday-school. The enrollment is eighty-nine. The children are mainly from Catholic homes and they are the hope of our Italian churches in San Francisco. The boys and girls come to the sessions of Mrs. Apra's Bible Club, and every girl has her New Testament, some printed in Italian and others in Spanish. We have a great field of work in San Francisco, a great responsibility, and if we do God's work now we shall in the future see many men and women living happy, useful Christian lives.



## HOME MISSIONARIES' WIVES

By Marion Ballou Fisk, Cleveland, O.

**I** HAVE been asked to write as a representative and former member of that unrecognized and oft-forgotten sisterhood, some fifteen hundred strong, known as home missionaries' wives.

I have known a good many home missionaries' wives at one time and another. I was brought up in a little home missionary church where our minister received the princely salary of three hundred dollars a year and a donation. The three hundred dollars was for his temporal support. The donations were for the chastisement of his soul. As a child I enjoyed these donation parties, and perhaps it was to punish me for this unholy joy that the Lord later led me to become a home missionary's wife. In the years since then I have made a collection of friends among home missionaries' wives. There is nothing I like better than to visit these homes of service, North and South and East and West, for there are now no boundaries to the home mission field. New England,

the boasted home of the Pilgrims, and the cradle of Congregationalism, is now fertile missionary ground, and you can find missionary parsonages among the New England hills, as well as in the Southland and on the prairies of the West.

I have always been interested in ministers and have made quite an exhaustive study of them from my childhood, but I was never quite satisfied until I got a specimen of my very own. I thought at the time and I still think, that he is the finest specimen I have ever seen. But from my study of him, and of the several hundred other ministers whom he has gathered about him from time to time, I have learned a good many things I never knew before.

I have learned that ministers are, as a class, might-have-beens. There isn't one of them who might not have made a perfectly wonderful something-else, if he ever put his mind to it. There are some who might have made such a success in the business world that they would have



shamed the house of Marshall Field. There are others who, if they had gone into politics, would have landed in the White House, or if they had chosen educational work would undoubtedly be the President of Yale to-day, but they selected the ministry instead. This must be true because they have told me so themselves. I do want to say, however, in justice to these minister friends, that not one of them has spoken in any spirit of pride or boastfulness over their sacrifice or renunciation, but rather in pity for the sad old world that it has lost so much.

Now a home missionary is just an ordinary minister raised to the nth power. He longs, yea, he even yearns, to give away to his needy brother all his clothes save the one sample of each of the most necessary garments which decency requires. His great desire is to share his last crust, until his cupboard and Old Mother Hubbard's are alike. What in the ordinary minister is a desire to serve becomes with the missionary a passion for self-sacrifice.

Now, you know, if you turn a man like that loose in the world without any restraining influence, he will come a cropper within six months, and seeing his need, the Lord evolved His last and greatest and most complete work—the home missionary's wife. Her life naturally falls into three parts—her home life, her church work, and her financial activities.

I felt called to the ministry as a little girl because I said a minister's many times as I bent over my washing. I have thought of that a good many times as I bent over my wash tub, for a home missionary's wife does have to do her own washing. Not only that, but she must do the ironing and the sweeping and the scrubbing and baking and cleaning and all the other necessary things in the care of a home. Then, for diversion, once a year she must turn her old skirt upside down, according to whether skirts are big at the top or

at the bottom, and once in two years she must turn it inside out, for the minister's wife must always be neat and more or less a mentor of the fashions in the circle in which she moves. Then, when the day's work is done, she may take up her evening fancy work, which generally consists in darning articles about two feet long, shaped, roughly, like the map of Italy and having holes at both ends. There is no furlough and no rest for her. Hers is the ceaseless round, the common task.

Her church work is not less exacting. She teaches in the Sunday-school or has charge of a department, and is superintendent of the Junior Endeavor. If there is no Missionary Society, she organizes one, and she is also president of the Ladies' Aid. She attends all the Sunday services, sings in the choir, and is present at all the prayer meetings and special services of the church. She entertains all the visiting pastors, her share of delegates, and the evangelists who come to her husband's church from time to time. She also runs an Independent Loan Association, which means that when the church gives a supper or bazaar, they may call upon her for chairs and table linen, knives and forks and spoons, her gasoline stove and kitchen table, her carving set, which was a wedding present, and any other portable things that would add to the convenience or pleasure of the occasion. She sits up with the sick, ministers to the dying, and makes pastoral calls without limit. All this she does with the full knowledge that though she "Speak with the tongues of men and of angels and have all wisdom" she cannot hold her husband's job for him one minute. She also knows that if she depart from the path of wisdom or discretion for even an instant she may send him out into the cold, cold world to hunt for a new field.

The charge is often made that the minister is a poor business man. Some misguided folks there are who



try to disprove the statement, but it is true. The minister is a poor business man. If he weren't, he wouldn't be a minister. It takes an egoist to be a good business man, and he is an altruist. Somewhere, some time, he may not know himself when or where or how, he heard the old, old call, "Come follow Me and I will make you fishers of men." And he arose and followed Him. But the minister's wife is almost always a princess of finance, for out of her husband's salary she must provide for the care and support of her husband

come many outside calls for help. It seems hard that these calls should come to those who have so little to give, but it is a natural rule of life, for those who minister to the poor will hear the needs of the poor.

I want to bring before you one incident from my own personal experience. I do not tell this because it is exceptional. I think it is representative of the things being done right along by home missionary families, and if I use that perpendicular, up-standing pronoun "I," it is only because I happen to know more about



HOME MISSIONARY BOYS AND THEIR COUNSELOR

and Jimmie and John and Jane, and the upkeep of the horse and buggy, or the Ford, according to circumstances. She must purchase kerosene and gasoline and lard and butter and books and baking powder and flour and *The Congregationalist* and provide for benevolences and life insurance and coal and more books. She must pay the dentistry bill for Jimmie, get shoes for John, and school books for Jane, and more books—always more books—for the minister, and so on ad infinitum. She could accomplish all these things if left to herself, but in addition

this experience than I do about any one else's.

There were two brothers in our little church. The younger contracted a cold and after awhile tuberculosis developed. One day the brother came to our house and said that Bob was very ill, but they believed that if he could go to the mountains he would get well, and could we help them. I knew this was no decision for me to make, so I laid the case before the minister. Our people were as poor as we, but he said—dear, generous heart—that Bob must have his chance. So we gave him three-



quarters of our month's salary, and Bob went to the healing mountains. We had married in the firm conviction that people could live on love and bread and kisses, and that month we proved that it can be done. Yes, it can be done, with judicious amounts of salt codfish added.

But Bob had waited too long, for at the end of the month his brother was back again, and handed me a letter stained with his mother's tears. It was from Bob, and it said that he had fallen in the streets the day before, had been carried into a drug store, and a doctor called. The doctor said he had only a few more days to live. "But oh, Mother," the letter ran, "I can't bear to die away off here all alone, without ever seeing you again. Can't you send for me to come home?"

There was only one thing to be done. Three-quarters of our salary went again that month to bring Bob home. He only lived two days after his arrival, but he went out with a smile on his face and his hand clasped in his mother's. They asked us to sing the dead boy's favorite hymn at his funeral—"Some Day, Some Time, We'll Understand." And I was hungry. I hadn't had a square meal in almost two months, and I wondered if I would ever understand why I, a healthy, hearty, husky

young woman had to go hungry while others had so much. And friends, I never have understood, and I do not understand now, why home missionaries are asked to live on such meager salaries that they cannot meet these legitimate calls for help without reducing themselves and their families to absolute want. I am glad for the present interest that is being shown in the matter of the missionary's salary. God speed the day when he shall receive an adequate salary for his absolute needs. I think your funds will be safe in the keeping of the home missionary's wife.

I have liked to think that when the great day comes when we shall all appear before the Lord to receive our final rewards, that the ministers will be there together, they and their wives, and the Master will say to the ministers: "Ye have been faithful over a few things, I will make you ruler over many things." This may be so—the ministers seem to want it so—but I think He will turn to these others, these tired, worn, unpaid, unknown, unsung, and oft forgotten workers, and look upon them with tender eyes, and that He will put His arms about them and say: "Come ye yourselves apart—and rest awhile."



## THE WILLISTON RURAL PARISH

By Rev. W. Knighton Bloom, Minot, N. D.

**A**BOUT the middle of last May, Mr. G. H. Dierlamm of the Gordon Bible School, Boston, took charge of this parish for the summer months. It was a new and somewhat disconcerting experience to be left at nine o'clock one Saturday night at a farmhouse out on the prairies, preparatory to commencing his pastoral duties the next day. But the greetings of his host and hostess were hearty, and he soon found his bearings and "came to his own."

The Sunday after his arrival he

held services in the Spring Coulee Schoolhouse, then went on to a ranch a few miles distant, and was one of a party of twenty-four people entertained at a big Sunday dinner. At this place he was further initiated into the life of the community. He met a cowboy who confessed he had not been to church for fifteen years and who willingly allowed the young minister to take his picture. The next day Mr. Dierlamm borrowed a pony and began parish visiting in earnest. He set his face steadfastly

toward a successful summer's work. The summer is now over and the story remains to be told.

The territory which Mr. Dierlamm served was scattered and somewhat



"HE HAD NOT BEEN TO CHURCH FOR FIFTEEN YEARS"

sparsely populated. Many of the early homesteaders had "proved up" and moved away, and much land is awaiting cultivation when financial conditions are more favorable. Hence there was great difficulty in gathering a congregation. In writing about his work the student-pastor says:

"I spent one Friday and Saturday in visiting by motor cycle and made over forty calls. On the following Sunday only six adults turned out for services at Spring Coulee. I went from there to Garden Valley and that afternoon waited two hours after the time the service was to have begun. I finally decided to call

at several of the houses in the vicinity, but found no one at home. About half-past five I reached a residence where thirty-eight people had gathered for a good social time. I asked permission to hold my meeting here, and this was granted, though unwillingly. I went through the entire service, even to taking an offering, which amounted to twenty-eight cents. Afterward I had to return to Williston, over ten miles away, for supper."

Undaunted by these obstacles the young minister went ahead and organized a Sunday Picnic Service. A large crowd attended, and an hour's service was held, followed by a Sunday-school study. On this occasion the cowboy who had not been to a service for fifteen years was present; also another man who confessed that he had not been to any kind of a religious meeting for thirty years.

In another part of this large rural parish, in a little town named Marmon, the attendance increased steadily. Services were held in a machine shed. A good Sunday-school was carried on, and the interest was evidenced by the payment of five dollars for each service. Ten miles further on work was begun in a new railroad village, where the attendance reached forty. A Sunday-school was organized in this place and the prospects for regular church work are good.

Praise your pastor. Shun flattery because "a flattering tongue shall be cut off." Anybody can say, "I enjoyed your sermon," but not every one can say it and tell the truth. In praising your pastor you need not fear that his self-conceit will burst his brain cells; for his task will be thorny enough to justify you in scattering a few rose petals here and there; his pathway will be jagged enough with stones to justify you in occasionally spreading a little velvet for him to walk on. Praise him whenever you can do so and tell the truth at the same time. Pray for your pastor. This is the heardest duty of all toward your instructor in the Bible. You should pray for him for two reasons—to prepare him for the pulpit, to prepare yourself for the pew. Pray for him, and then watch the improvement in his sermon.

—The Christian Intelligencer.



## A NEW ATTACK ON THE CITY

**T**HE biggest home missionary field in America to-day is the city. It is also of greatest strategic importance.

The Church Extension Boards, consisting of the Home Missionary Society, the Building Society and the Sunday-School Extension Society, recognizing the importance of grappling with the city problems with more adequacy, have united in employing Rev. Luman H. Royce as Superintendent of City Work. Mr. Royce will begin his services on January 1st. His functions will be numerous, but his point of attack will be to go into a city and actually inaugurate new work. If it is a Sunday-school which is needed, he will make provision for the starting of a Sunday-school and its ongoing. If it is a church which is needed, he will take the necessary steps to enlist the local forces, secure a lot, provide for buildings, get the people together and institute the enterprise which occasion seems to demand. While doing this, and on the basis of experiences so gathered, Mr. Royce will be at the service of the denomination for guidance and inspiration in city work generally.

Mr. Royce's name is not a new one to those familiar with the work of the denomination. For six years he

has been Secretary of the Cleveland Congregational Union, which has been doing splendid work in unifying the forces of that city for the tasks which its rapid growth has placed before the churches. Altogether Mr. Royce has lived for fifteen years in Cleveland, where he had three pastorates. In the first of these, the Westminster Presbyterian, the membership was trebled in six years, and a new church building dedicated.

Following this he served the Congregational church in Collinwood, and the East Church in East Cleveland, where the membership was doubled and the expense budget trebled.

From the above it will be seen that Mr. Royce is familiar with the work of the pastor, and that he is an effective organizer. Mr. Royce's father served Congregational churches for fifty-seven years, so that the son has had the opportunity

of the training of the Congregational minister's home as well as that derived from his own experience.

The first work of the Superintendent of City Work will be in Washington, D. C., where plans are under way for the initiation of a new enterprise. It is a pleasure to the Church Extension Boards to introduce this new factor in our common work.



REV. LUMAN H. ROYCE

The new Home Missions are a part of the greater movement of the Church that has for its aim the application of the social gospel to the whole life of the nation. They are no longer merely geographical in purpose, that is, to possess the land, but they aim to permeate all human relations with the spirit of the Gospel so that community life everywhere may be raised to the highest point of human well-being.— *The Outlook of Missions.*



# THE TREASURY

THE CONGREGATIONAL HOME MISSIONARY SOCIETY



## MONTHLY COMPARATIVE STATEMENT

1917		GIFTS FROM THE LIVING					LEGACIES
		Contributions	From State Societies	Total	Paid State Societies	Net Available for National Work	
FOR THE MONTH OF NOVEMBER	Av'ge four previous yrs.	\$ 4,230.04	\$ 2,527.33	\$ 6,757.37	\$ 1,065.97	\$ 5,691.40	\$ 6,164.56
	Present year .....	5,034.29	2,061.24	7,095.53	2,084.48	5,011.05	1,218.07
	Increase .....	\$ 804.25	.....	\$ 338.16	\$ 1,018.51	.....	.....
	Decrease .....	.....	\$ 466.09	.....	.....	\$ 680.35	\$ 4,946.49
	.....	.....	.....	.....	.....	.....	.....
FOR EIGHT MONTHS FROM APRIL 1	Av'ge four previous yrs	\$42,262.40	\$16,047.17	\$58,309.57	\$15,477.59	\$42,831.98	\$87,357.62
	Present year .....	47,524.89	18,401.41	65,926.30	21,615.57	44,310.73	65,202.97
	Increase .....	\$ 5,262.49	\$ 2,354.24	\$ 7,616.73	\$ 6,137.98	\$ 1,478.75	.....
	Decrease .....	.....	.....	.....	.....	.....	\$22,154.65
	.....	.....	.....	.....	.....	.....	.....

The Congregational Home Missionary Society has three main sources of income. Legacies furnish, though very irregularly, approximately forty-eight per cent., or \$120,000 annually. To avoid fluctuation, when more is received, it is placed in the Legacy Equalization Fund. Investments furnish nine per cent., or about \$22,000 annually. Contributions from churches, societies and individuals afford substantially forty-three per cent., or \$108,000 annually. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentages to The Congregational Home Missionary Society in the various states are as follows:

California (North), 5; California (South), 5; Connecticut, 60; Illinois, 25; Iowa, 25; Kansas, 5; Maine, 10; Massachusetts, 33 1-3; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 5; New Hampshire, 50; New York, 10; Ohio, 13; Rhode Island, 20; Vermont, 32; Washington, 8; Wisconsin, 10.

### CRITICAL DAYS

From the above figures it is seen that there has been a loss of \$680.35 in the gifts from the living, and \$4,946.49 from legacies during the month of November as compared with the average of the preceding four years. We dread the consequences of this tendency.

That these are critical days everybody knows. One of the most critical situations grows out of the fact that the centering of thought on the forces of destruction and defense against destruction diverts it from constructive and redemptive work.

If the \$680.35 of decrease in the net available for National work indicates a tendency downward, it is serious indeed. Never did America need the redemptive forces of Home Missions as she needs them to-day. Never was it so expensive to carry on effective home missionary work. On the other hand substantial increases should be made to maintain even the level of past effectiveness. Let the friends of America make sure that the sources of her strength are kept strong.

### FORM OF A BEQUEST.

"I give and bequeath the sum of.....dollars to The Congregational Home Missionary Society, organized in the State of New York in the year 1826."

### CONDITIONAL GIFTS.

Write to the Treasurer for information regarding this plan of administering your own estate.





Office: 287 Fourth Avenue, New York

Honorary Secretary and Editor, A. F. Beard, D.D., Corresponding Secretaries, H. Paul Douglas, D.D., Rev. George L. Cady; Associate Secretary, Rev. R. W. Roundy; Treasurer, Irving C. Gaylord; Secretary of Woman's Work, Mrs. F. W. Wilcox; District Secretaries, Rev. George H. Gutterson, Congregational House, Boston, Mass.; Rev. Frank N. White, D.D., 19 So. La Salle St., Chicago, Ill.; Rev. George W. Hinman, 21 Brenham Pl., San Francisco, Cal.; Field Secretary, Mrs. Ida Vose Woodbury, Congregational House, Boston, Mass.

At the Business Meeting of the A. M. A. in Columbus the following Executive Committee were elected. (We reprint the list as in the former one published there was an error in the omission of the name of Rev. Lewis B. Moore of Washington, D. C.:

#### Until 1919

Dr. Lucien C. Warner, N. Y., Rev. Lewis B. Moore, D. C., Rev. G. G. Atkins, Mich., Rev. J. R. Danforth, Conn., Mr. Willard B. Howe, Vt.

#### Until 1921

Rev. Oscar E. Maurer, Conn., Rev. Ferdinand Q. Blanchard, Ohio, Mr. James F. Mason, N. J., Rev. Philip S. Moxom, Mass., Mr. Willis D. Wood, N. Y.

#### Until 1923

Rev. Wilfrid A. Rowell, Wis., Mr. Edward P. Lyon, N. Y., Mr. John R. Rogers, N. Y., Rev. J. P. Huget, N. Y., Mrs. C. G. Phillips, N. J.

## "CAN THE NEGRO BE EDUCATED?"

### Editorial

In The OUTLOOK for December 12th Dr. Lyman Abbott in an extended and valuable review of the report of Dr. Thomas Jesse Jones published by the Bureau of Education in two volumes heads his article with the question, "Can The Negro Be Educated?"

His conclusion is summed up in the following words:

"In my judgment the pre-eminent needs of the Southern Negro are

first industrial education, preparing him for intelligent industry on which his prosperity and the prosperity of his community must primarily depend, second normal education preparing Negro teachers to be the educators of their own race, and third, Bible schools preparing Negro preachers and lay workers in the Young Men's Christian Association and Young Women's Christian Association for the work of applying the

principles inculcated by the Bible to the practical problems of the race."

This appears to be Dr. Abbott's answer to his question, "Can the Negro be educated?" According to this, he can be industrially, and can even take on "a normal education," sufficient to be taught the Bible to enable him to preach, and to be a lay worker. The American Missionary Association knew this fifty years ago and has practiced upon it successfully for half a century. In 1867 it began industrial education in Taladega both agriculturally and in various kinds of mechanics, following this method in rapid succession in nearly all of its large system of schools in various states. It has sent out trained young men year by year for fifty years, farmers, mechanics of several trades, architects, surveyors, stenographers, typewriters and young women skilled in household arts and duties. We have abundantly proved that they can be educated at least industrially. It has added to this the recommended "normal education" for many thousands in which they were prepared to teach as far as normal education can teach, which of course is not as far in our judgment as the Negro can be educated. Meanwhile from the beginning unto this day every school in the great chain of A. M. A. schools has been a Bible School in which the work of applying the principles inculcated in the Bible has been faithfully held in mind and heart. We are therefore confident that the Negro can be educated to this degree, and this confidence is confirmed by the experience of fifty years of observing study as to the practical results. Of course the normal preaching is not

that of an educated man, but one can manage to tell what he has been told.

But now, we have had faith beyond this, that this half of education does not exhaust all of the capacity and the possibilities of the Negro people. There are, as among all races, those who are both capable and ambitious to rise above present conditions and attainments. Many of them come to our higher institutions handicapped by inheritance and antecedents but they prove their powers soon. Some are children of parents educated in these same institutions in the early years. They wish their sons to have something beyond a "normal education." Dr. Booker T. Washington gave his personal faith when he sent his sons and daughter to college. Granted then that nine-tenths can probably receive and use only an industrial or normal teaching it remains that out of ten millions there will ever be an increasing number of more promising and apter students who have no call to be content to go into life partially disciplined, less than half educated. They have a right to seek whatever is possible in education.

What though in our higher institutions the yearly number who have aspired to a larger knowledge and a more thorough intellectual furnishing have been relatively few? In the aggregate they have numbered very many, and in the outcome of their lives and influence they have established the fact beyond contradiction that not only they could be educated but also were so educated as to give the race a recognition which an inferior discipline and preparation never could give and never will. They are the Negro



idealists and thinkers for the race. They are justifying all that has been done for them and all that they have striven to do. They have gone from our institutions and have successfully measured their minds with the most intellectual students of Harvard and Yale and Amherst and Williams and Pennsylvania and Oberlin. They have taken the highest degrees to be conferred by these institutions. They are the better answer to the question "Can the Negro be educated?"

And now, as to the sympathy of the white people and the tactfulness of Northern teachers. Dr. Abbott speaks of "a zeal not always directed by good judgment," and, with an apparently reluctant commendation of the splendid spirit which has inspired the work says, it "has been handicapped by a lack of sympathy of Southern citizens."

What shall we say to this, except that so far as the history of A. M. A. work in the South is concerned it is a serious misapprehension. Of course there has been and there is a type of Southerner whose prejudices exceed their intelligence and whose conduct leaves much to be desired. On the other hand our schools from the first have had a remarkable and ever growing sympathy from those Southern people of greater breadth and wiser conclusions. It is true that our teachers have not been generally received in Southern society, and we are glad that this has been so, and is so. They are not there for this. They did not enlist in our work with this in view. But with few exceptions they have received courteous and often cordial treatment. They have always been welcomed in the white

churches, and in many of them have been recognized as helpful aids in Sunday school and other work. The testimony on our records of the Superintendent of Education in Alabama after a twelve years' personal knowledge of Talladega College that, "as teachers their training from a moral and intellectual standard has been excellent is an example."

A former Governor of Mississippi wrote of Tougaloo College, "I do not hesitate to express the belief that no appropriation ever made for the education of the colored people has yielded so good returns." Said Bishop Galloway of Mississippi, a trustee of Tougaloo College, "I can but applaud your wise policy and the splendid efficiency of your administration." Five of the trustees of Straight College are well known representative and honored people of New Orleans. Dr. Edward Alderman wrote, "I have heard on all sides commendations of the scope of its curriculum and common sense character of the work done. I am sure that it is doing a great service for the colored youth of this region." Dr. Curry said repeatedly substantially the same, and Bishop Haygood always held up our work all along the line before the people as "examples of what institutions of this kind should be." Bishop Bratton of the diocese of Mississippi testifies, "I count it an honor to be connected with your Tougaloo College. It has long been a blessing to the State and race which it serves." Indeed, there is a great cloud of witnesses made by the superior people of the South. Wisely therefore, Dr. Washington added his cordial testimony,

himself becoming a trustee in Fisk University and in Howard. We have not lacked the sympathy of the white educators of the South, and have had much generous co-operation. They have emulated and modeled after our schools, while those who have not looked beyond the reach of their prejudices and theories have written about "mistakes."

We say plainly that the methods, theory and practice of the A. M. A. for fifty years have been no mistake. We say this in view of the products of the schools, of their justifying lives and influence. We say it backed

and endorsed by Southern educators throughout the years of our history. We say it, proved by the sympathy and co-operation we have won in the localities where our schools have been and are. We say it because we can repeat the verdict of the U. S. Bureau of Education prepared by Dr. Jones, who puts on record that "No denominational schools surpass those of this group in educational standards or administrative efficiency." There has been no mistake in our reply of fifty years to the question, "Can the Negro be educated?" He can. He has been. He will be.

## NEGRO CONSCRIPTION

The South is not altogether easy over the conscription of the Negro. The withdrawal of a considerable fraction of the supply of farm labor is embarrassing just now when the pull of the North upon Negro labor is intensified by the drying up of the flow of immigration from Europe. The assembling at mobilization points of large numbers of lusty young blacks accustomed to no other discipline than that of the plantation, quite naturally gives occasion for concern. But what chiefly disturbs the South is the probable effect upon the Negro population of the return of the men who have served their campaigns. Will the Negro be the same kind of man when he is mustered out as he was when he was mustered in? Will he accept the facts of white supremacy with the same spirit as formerly? Or will he have acquired a new sense of independence that will make of him a fomenter of unrest among his people?

There are some indeed who dismiss southern anxiety as quite groundless. The Negro problem, they assert, will present the same aspect after the war as before it, whether Negro soldiers serve in France or not. But this is to ignore all the teachings of experience. The South is quite justified in its belief that war will affect the habit of mind and the behavior of the men who engage in it.

\* \* \* \* \*

Do the relations between blacks and whites in the South rest upon mutual service, or does the social system of the South rest upon fear? Southerners themselves are far from unanimous on this point. There is a type of southerner who swears that the proper function of the white man is to keep the fear of God or Devil in the breast of the black. There is another type of southerner who conceives the function of the white man as that of guide and protector of the black man. The latter to judge rather by general effects than by ex-



pressed opinions of the prevailing type.

Relations between the races are generally far more cordial than could possibly be the case if the southern social system were based wholly, or even chiefly, upon fear.

The southern white profits by the labor of the black and he gives service in return. The Negroes of the South, we may well believe, are better off than they would be in a black republic. It does not follow that they are so well off as they ought to be. It does not follow that the whites are performing to the full the obligation they owe. Grant that the South has done much for the Negro; it has not done enough. The southern white will have to give more service in return for his privileges, just as the Prussian aristocrat, the French and British and American factory owners will have to give more. This is a necessary consequence of a war that stirs democracy to its greatest depths.

There is much that the South ought to have done for the Negro that it has not done. It ought to have put down the temperamental

Negro baiter, the man who goes out of his way "to put the nigger in his place," acting on a psychology more crude and stupid and brutal than the worst Prussia can exhibit. The South ought to have assumed greater responsibility for the Negro's civil and economic welfare. **But the men of the best type have not organized for the defense of the legitimate interests of the Negro.** They intervene in specific cases of injustice, but they leave untouched institutions that make for injustice.

Conscription of the Negro brings the South face to face with the necessity of overhauling its scheme of racial relationships. It is a necessity that many would avoid. They would be willing to send more of their own sons to battle if their local institutions might remain unchallenged by new problems. But local institutions cannot go forever unchallenged. Is the South willing to admit that white supremacy cannot rest on any sounder foundation than fear? If it can rest on service, the problems arising out of Negro conscription cannot be insoluble.—The New Republic.

## THE NEGRO AND THE PRESENT CRISIS

William Anthony Avery

"The American nation can rely unlimitedly on the Negro to follow the flag wherever it may lead."

With these loyal words Dean Kelly Miller of Howard University recently closed his address before a conference which the United States Commissioner of Education had called in Washington to discuss Dr. Thomas Jesse Jones' report on "Negro Education"—a study of the pri-

vate and higher schools for colored people in the United States.

Professor Miller, an able Negro leader is a man who has a keen and well-trained mind, a wide experience, and an accurate knowledge of white people, and those who wish to know what representative Negro leaders themselves think will be interested in Professor Miller's other remarks:

"Leaders of the Negro race must

be as well qualified as white leaders.

"There is one formula for race adjustment. It is the law of the road: 'Keep to the Right.' Patriotism is a chief aim of education."

At the recent New Orleans meeting of the National Association of Teachers in Colored Schools the "Negro Exodus" was the liveliest subject discussed. "Speakers from the affected districts all over the South," says an editorial in *The Southern Workman*, "told why people were leaving their sections. Some of the reasons given as the causes were, lack of proper consideration, poor school facilities, extremely low wages and inadequate housing conditions, a desire for franchise, and a growing eagerness for the common, every day justice accorded to American citizens."

To those who know and realize how many are the handicaps and hardships of the Negro masses it is not surprising that unrest, which comes as the result of fear—fear that property may be destroyed or that life may be taken by a lawless mob—should prevail and that thousands of Negroes, good as well as indifferent or worthless, should move into com-

munities where wages seem to be high and where there seems to be more protection for life and property.

Those who have known Negroes for years and years and have had the opportunity of sharing the confidence of their leaders have implicit belief in the Negroes' loyalty. Those who really know Negroes—rank and file as well as leaders—scout the sporadic rumors that German agents have or have had any appreciable influence among American Negroes. The Negro while highly gregarious, does not become a unit in an organization that stands for anarchy, for disloyalty to the Church or State, or for any renegade purpose.

Negro leaders stand together as one man on the question of loyalty to the country in the present crisis. They are everywhere telling the masses of colored people to be patient, **patient, PATIENT**. They believe that God will soften the hearts of men and make justice prevail. They are urging the common people, however, to make big sacrifices to secure education, for they believe that education will win for them far more than charity or legislation.

## WHY SOME NEGROES GO NORTH

A letter from one of our pastors gives conditions in certain rural places but a few miles distant from one of the best cities in the State of Georgia. He writes, "our communities are being constantly visited by 'white cappers' and more than a half-dozen colored men have been whipped by them and several more have been threatened. The reason for this in one case, for example, is

that the colored man owns and operates his own car and drives trucks for some of the business men in this section. A few weeks ago this section was thoroughly terrorized by these "white cappers" until the authorities pretended to take a hand in the affair to try to stop it. Certain whites of the better class petitioned the Governor to offer rewards for the guilty parties, but they ob-



jected to having their names published in the papers as taking a stand against such criminal practices. One of the guilty parties has been identified, but there has been very little effort to bring him to justice. If ever he is tried, the men who will sit on his case to decide his guilt will be some of his friends, not to say some of those who took part in the whip-

ping. These conditions are causing a great number to leave this section to find a place where they can have liberty and protection by the law.

In the face of this I am glad to say that our boys have not once flinched from the call of our country to fight for the freedom of all mankind—the freedom which we are denied in this section.”

## NEGRO SOLDIERS SOMEWHERE IN FRANCE

“Forward—March!” said a young captain at Camp Gordon about noon, October —, 1917, as he stepped out in front of the first company, of several companies making up the thirteen hundred Negro soldiers, who entrained that day at Camp Gordon for an eastern port and who, today, are somewhere in France.

So well organized were the men, so well regulated their system of departure, and so inseparable from their duty was every man, white and black, concerned in the incident, that there was no more confusion in the entrainment of these hundreds of Negro men, in camp less than a month, than there would have been had a squad of men entered an automobile for an hour's ride out on the road.

The order to go had come sudden, as army orders do, and few knew just where they were going, exactly when, and many scarcely know now what for.

They were led by young white officers, seven of whom were from Georgia, two from Alabama, one from Virginia, one from New York, one from Chicago and three from Florida.

When finally an officer, after a brief conference with a railroad official, nodded his head, the captain of the first company gave the order to march. There was the click of the camera, and at my side was one of the greatest war photographers in the world.

“What types,” he exclaimed as “click, click” went the camera as the soldiers passed.

And yet those Negroes who ordinarily smile back at the camera, looked straight ahead. They had learned their first lessons well.

Many of the men, I realized, were the grandsons of those Negroes who had protected the defenseless and innocent on the plantations and in the small communities during the war of the confederacy. There were many of them who had left mother, who as she bent over the wash tub somewhere, or plowed the field, to make ready for another crop, lulled to sleep some little white baby. I thought they would have been made happy the rest of their lives if they could have seen as I did how those Negro selectmen looked and were treated. In all the details of that entrainment, which I watched close-

ly, there was not a harsh word spoken by an officer to a man; there was not a second order about anything given; no one man had to be singled out or spoken to for any reason, but they—every one of the soldiers dolled up in the best uniforms Uncle Sam has to give.

## THE PASSING OF A DAY IN A SOUTHERN BOARDING SCHOOL

Miss Loraine M. Derby

It may interest you to pass a school day with us. Imagine yourself a teacher here, suppose the time to be some Monday morning; and let us see what experiences the day will bring. Your room is next to one occupied by four girls, and since the partitions are so thin that every sound is audible, you are awakened at daybreak by stealthy movements and giggles. A few moments later you hear the opening and closing of a reluctant door and footsteps, by no mean gentle, in the hall. Soon there is a pounding of hot water pipes, and a brisk thumping in the laundry below, where several girls are starting their washing. Out of doors, a flock of chickens, with loud scolding and flapping of wings are fluttering heavily from their roosts in the trees; an anxious cow is calling to her calf in the next field; and the grunting of pigs adds to the chorus of dawn.

At six-fifteen the rising bell rings (or rather is vigorously shaken by a plump chocolate-colored child out in the front hall) and as the morning is chilly you lie shivering in anticipation when there is a knock at your door. In response to your bidding a girl enters—clad in a gay-flowered kimona and bedroom slippers, and wearing her kinky hair in countless pig-tails—to make your fire. This is not a required duty but Trindy does it because she likes you. The stove

rather reminds you of a bull pup, being about the same size and having the same bandy legs. The fuel is pine wood with splinters of pitch pine to start the fire, which is never laid beforehand. Trindy lights several splinters and holds them in her hand till they are blazing brightly, then lays them in the stove, burning ends toward the front. Next she adds a few more splinters and finally puts in the sticks of wood. In a short time the room is warm and you are less loath to leave your bed.

The sun has risen gloriously, and sends its warm rays through the pines, while a slight breeze wafts their spicy fragrance to you. You hear the singing of the mockers, and now and then the trilling of a red bird; while from various rooms come snatches of plantation melodies. Behind the house girls are already hanging out clothes, which they simply throw over the lines, never using clothes pins. As their fondness for bright colors has not appreciably diminished, though their taste in dress is certainly improving, the yard presents a picturesque appearance with a marked tendency toward the futurist school of art. The old black man who does the outdoor work is chopping wood for the kitchen stove and talking to the girls, while the cook scolds him for his slowness—and your nostrils are as



sailed by the pleasant odor of breakfast.

Before you are ready you hear the five-minute bell and start a mad scramble to finish before the breakfast bell sounds. You rush out of the room but must return for your sweater, as the great bare halls are unheated, and the immense dining room with only one small stove is uncomfortably cool. There are four long tables, three for the students, at which each person has her own appointed place. You reach yours just as the signal is given for being seated, and there follows a most unholy scraping of chairs on the uncarpeted floor. The principal prays for a blessing and the meal proceeds, the teachers being served by two of the older girls whom the matron has trained. The children seem unable to remain quiet for more than a moment at a time, and almost immediately there is such a chattering, and clattering of knives and forks that the matron's bell rings sharply. In the sudden silence which then ensues, the dropping of even a ghostly pin would be distinctly audible. The girls waste no time over eating, and soon leave, one table at a time.

After breakfast you go out of doors, walk through the rose garden and inspect the vegetables in small plots planted by the class in agriculture. Then returning to your room you correct papers or help some of the girls who come to you with questions on every conceivable subject. At eight-fifty school begins with chapel exercises. On Tuesday, Wednesday and Friday the entire school meets together, but on Monday each teacher conducts a simple

service in her own room. As soon as the gong strikes you hear from one part of the building the melodious query, "Will there be any stars in my crown?" while from another section comes the mournful reply, "No, not one." Classes begin at nine-ten and continue until eleven-fifty, when there is a recess of forty minutes for lunch, which is always a hurried and informal meal. As the time is so short, nearly all the day pupils bring their lunches, which consist largely of sugar cane during the season.

Just before the opening of the afternoon session there occurs a little affair which causes considerable excitement among the children. Two small boys from the first grade, Arthur and Ernest, start quarreling about something and both pull out knives, as generally happens in any dispute. Some of the larger boys interfere and the youngsters are somewhat calmed down when Willie Mae, Arthur's aunt in the sixth grade rushes upon the scene. She has an ungovernable temper and is thoroughly aroused so she positively gibbers as she shrieks insults at Ernest and all the other boys for daring to interfere with her precious nephew. At about this time the principal hears the fuss and comes to the rescue, expelling the girl for a week. Next day the child's mother appears and begs for her re-instatement, saying, "Why, Willie Mae didn't lose her temper—she was just ranting!"

Dinner, which is served at five-thirty is rather a leisurely meal, and you hear discussions of the war, news of former teachers and talk of books. When the teachers are together, you wonder at the chance

which has brought into the intimacy of life under one roof, all these widely differing personalities from so many parts of the country. The matron is a gracious, dignified gentlewoman from New York, while the principal was born in Turkey of New England missionary parents. Directly across from each other sit a Scotch-Canadian, a woman of keen mind and broad sympathies; and a big, great-hearted German girl from Kansas. There are a Maine sea-captain's daughter, a pretty, vivacious Rhode Island girl, and the clever daughter of a New Hampshire minister. Next to the principal sits a gentle, kindly little old lady, the sister of a well-known magazine publisher; and beyond her a really beautiful colored girl with charming manners. Two girls, one the baby of the faculty, are from Michigan. Nearly all are college women, and two graduated "summa cum laude."

Shortly after dinner begins, the principal announces that at eight o'clock the young people of the church will give a social at the minister's home, which all girls who have the necessary five cents admission fee may attend. The evening study period, which usually lasts from seven to eight-thirty, will start as soon as the dinner work is finished, and close at seven-fifteen. The girls are of course delighted, and all their tongues wag at once, until the bell silences them. Several teachers must accompany the children, and you are glad to be of the number, as you have never been present at an event of this sort.

The girls are divided for study into two groups, those below the ninth grade meeting in the sewing room

and the others in the study room on the second floor. Each teacher must preside in one place or the other an evening a week, and the two whose turn comes tonight have an unusually difficult task, though the period is short. No one can sit still, and every moment some child asks to borrow a pencil or book, get a drink or find out about a lesson—anything to avoid studying. At last it is over, however, and they hurry to their rooms, bent upon the grave task of getting ready for the party. Arranging their hair is the hardest part, for many have the short, wiry wool which is almost unmanageable. Rosalie, who is a really accomplished hair-dresser, has her room filled with girls begging her to help them. From the odor about the halls, you know that some girls are attempting to remedy the matter by straightening their hair, using grease and a comb heated over a lamp. This process must be frequently repeated, and the result is remarkably hideous, but some persist in doing it.

As soon as you are in your room you have callers, some of them curious to see what you intend to wear, and others who would like to go to the social but have no money. They seldom ask for it directly but are ingenious at hinting, and you give away all your small change, receiving voluble thanks. While you are in another teacher's room someone knocks at the door. A little brown girl enters and says, "Miss H—, Cora Rene says, please ma'am give her a nickel to go to the party." She is sent back with the message that Cora Rene is to ask for herself if she wants anything. The child appears shortly, a bashful grin on her



face, and goes off happy, in possession of the desired coin.

At eight o'clock the bell is rung in the lower halls and groups of girls come down, resplendent in all the finery they own. When the last one has arrived they start out two by two, with teachers leading and bringing up the rear. Quite a number of boys and a few girls are there before them, and after the newcomers have been welcomed games begin, such as "winkum" and "forfeits." A colored band comes out from town and you are deafened by the amazing blare of sound which they produce, though the rhythm is so strongly accentuated, that like most of the others, you find it hard to keep your feet still. As soon as the crowd is gathered the important part of the entertainment commences—the serving of refreshments. There are most delicious fried chicken and fried oysters, ice cream, cake, coffee and pop—and you eat as long as your money lasts. One young man with a catholic taste and a healthy

appetite escorts three girls in turn to the dining room. Most of the boys are generous, and few girls need go home hungry even though they lack money. There are more games until ten o'clock, and then the teachers and the hall girls leave.

Returning, you are completely under the mystic spell of the wonderful Southern night. There are innumerable clear, glittering stars; and the great yellow moon appears much larger and nearer than in the North. Under its light the grains of white sand sparkle, and look like a coverlet of snow over the earth. A soft wind has risen from the Gulf, and you hear faintly the notes of a distant nightingale. When all are safely inside, the heavy doors are locked and barred, and the whole company troop upstairs. The girls are tired, as their regular hour for retiring is nine-fifteen, and go quietly to their rooms. Inside of ten minutes they are all in bed, and peace descends upon the house after a strenuous day.

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## SAN MATEO, NEW MEXICO

By Mrs. Gertrude Wylie, Teacher

Where is San Mateo? From the railroad, San Mateo is a twelve-mile desert journey—through a land where the Mexican herder watches his sheep, where the ranch house is a lonely oasis, where the quail scurry in the big arroyos, and where generations of sunsets shine in the color of the hills. It is a cluster of adobe houses and a few hundred people, living in the Mexican way and speaking a foreign tongue. Not long ago it was called "the most unreclaimed Mexican village in New Mexico."

When San Mateo day arrived I went over to the service at the little adobe church next door to us. I found a little group of women and children singing a rather inarticulate service. At the close of this, four young women took up the image of "San Mateo," which was placed on a few boards, and carried it out of the building and up the street. The image itself was grotesque—the head being all out of proportion to the body—and robed in gaudy attire. They proceeded slowly, a few voices

singing all the time. There were about thirty in the group, only one man among them. Soon they returned and the Saint was placed back in his accustomed niche to await next year's pilgrimage. There was nothing impressive in the service, only the pathos of it all.

That night we attended the fiesta dance as it was a feature of this religious celebration. It gave a rather startling insight into the life of the community, for ordinarily passing

The men, mostly in their shirt sleeves were grouped about the door, which did not aid the ventilation, especially as the few very small windows were mostly closed.

When a dance was called each young man, hat in hand marched bravely up to a selected damsel and offered her his hat. If she accepted it she rose, placed it in her seat, where it lay until she returned, after that dance. Courtesy required that if a young woman danced at all she



SAN MATEO, NEW MEXICO

through the streets, the place appears rather lifeless.

The room was much like a big barn, the floor was of rough wood; from the rafters overhead hung several lamps.

Three old men sat on an elevated platform. One had a violin which he held on his knee as he played. Benches lined the walls of the room, and were well filled with girls and young women all of whom were attended by their mothers.

We had made enough friends to receive a welcoming word as we took our seats.

must dance with every hat presented.

The dancing so far as we saw was in all respects respectable, but as time went on it began to be a bit more hilarious among the men. It seems that the crowd at the door had access to liquor imported for the occasion. We withdrew but we heard later that there was an ugly fight and the next day the sheriff came and heavily fined the combatants. Since then I am glad to say, New Mexico has gone "dry."

The fact that impressed me most was the crowd of young people there. Certainly forty couples were



on the floor. It all implied a big problem.

Dances are very frequent here, they seem to be the only social occasion when young men and women can meet. I have longed for a stereopticon or something that would attract these people and be a means of enlightenment as well as pleasure. The girls leave school early, and their realm of thought is so circumscribed.

Twice we have joined the funeral procession of a little baby. The wee body was laid in a grocery box, fitted up as best they could, the big advertising letters showed through the thin cloth that covered it. The baby's face was exposed. Small girls took turns in carrying the poor little casket to the church.

Unexpectedly last week the Padre came to town for the first time since my arrival. We did not know how such an event might affect our work. I attended the Sunday morning service. A good audience was present and the sermon part of the service was given with fervor.

Later he offered some envelopes for distribution and made an urgent appeal. I captured one. On the outside was a graphic picture of people in the glowing flames of Purgatory, from which angels were rescuing

some, as commissioned by Mary who sat far above. It reminded me strongly of pictures on the walls of Pisa. The leaflet also had several passages of scripture—some from apocryphal books of the Roman canon—one most quoted by the Padre was Job's cry (Job 17:21), "Have pity upon me, O ye my friends, for the hand of God hath touched me." Of course it was assumed that Job was in Purgatory. The appeal was that they give money to pay for having prayers said to release sufferers in Purgatory. I was told that the offering amounted to about fourteen dollars. The names of donors and the amount each gave were read off by the Padre the next morning at the close of a wedding service. But I must not go into detail about that. The Padre's coming had no effect on our school, indeed I had two new pupils the next day. When I went to ring our big school bell that Monday I rang with a right good will. I felt as if all the constituency of the A. M. A. had hold of that rope with me. I seemed to have an instant vision of the unseen host whose prayers and money are behind us. I did not feel alone any more, and a bit of that inspiration abides.

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## WOMAN'S WORK IN THE CONGREGATIONAL CHURCHES OF THE A. M. A.

Mrs. P. R. DeBerry

The question is often asked, "Do the prosperous happy sheltered women of our race in proportion to their opportunity use their chances of developing Christian characters among

their less fortunate sisters as they should?" The answer comes to me both in the affirmative and the negative. I regret to say that too large a percentage of the women of the more

avored class live entirely in an atmosphere above the people who need them most. Yet we have among our best trained women those who are giving their devoted service for their less fortunate sisters and for the people as a whole. These women are visiting the homes of the unfortunate, holding mothers' meetings, establishing fire-side schools and helping in homes for the old and poor, and establishing homes for delinquent girls doing whatsoever their hands find to do. The burden of my heart is that only a few have a vision of the real condition of our sisters.

When the vision comes what do we see? Mothers without the slightest knowledge of the responsibility which accompanies parentage; young girls between the ages of thirteen and twenty years roaming the streets of our towns and cities with no purpose other than that which is bad. In these awful days when the nation is facing its dreadful crisis the woman with a vision not only sees the need of moral reform in the home, but she sees the economic con-

ditions as well not only in her own home and the necessity of fortifying her household against the invasion of famine, but she has a duty as well to her neighbor to induce her to do likewise.

Of the \$34,400 raised by the women of the Congregational churches for missions last year, our State Union of Colored churches shared a very small part. Let us work more arduously along the lines of benevolence during the coming years. Let us make a greater effort to do for ourselves. As we return to our various homes I wish to leave the following questions with each of us to honestly answer. Have we honestly divided all that God has given us, of our time and our interests, as well as our money? How much time do we spend in the interests of missions? Have we kept ourselves well informed on the work which is being done for the up-building of the Kingdom of Christ? Do not forget that we can give our best service to the work only as we let the Master of all life add his unsearchable wishes to our lives.

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## NOTES

Following the Columbus conference, a continuation committee was formed consisting of Secretaries Burton and Swartz of the Home Missionary Society, Secretaries Douglass and Roundy of the American Missionary Association, Rev. A. C. Garner of Washington, D. C., Rev. Wm. N. DeBerry of Springfield, Mass., and Sup't. Harold M. Kingsley, with the purpose of having one or two cities in the North carefully

investigated between now and the middle of January, with reports made of them to the Home Missions Council, where request will be made for the financing of investigation under interdenominational auspices of a considerable number of Northern cities as to their need for Negro churches.

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Since the conference at Columbus satisfactory progress has been made



on African Missions to be jointly supported in part by income from a legacy held by the American Missionary Association to be used for foreign work; and by contributions from the colored Congregational churches, South and North. The mission will be located on the higher lands back from the coast in Angola, in Portuguese territory. It is purposed to have eventually a station by itself, with a minister and wife, a physician and wife, and an industrial teacher and wife. The first one to go will be the minister; and search is now being made for the right one from our A. M. A. schools to fill this appointment. Great interest is shown among all our colored churches in the matter of this mission.

### A Color That Will Not Run

The first company of soldiers chosen to guard the White House when the war started, according to Dean Pickens, were colored, and he accounts for it because no Germans could possibly be among them. He adds, "Ours is what might be called a safe color. The record of the 54th Massachusetts Regiment of Negroes in the Civil War, and of the 10th Cavalry in Mexico was that our color will not run. This war is a great opportunity for us colored men because we can prove that we are not American citizens with a qualification."

There are twenty vacant places in the teaching army of six hundred in the A. M. A. It asks for twenty volunteers. Write to Secretary Douglass.

## OBITUARY

Those who are personally interested in our Indian work at Oahe, S. D., and at Fort Berthold, N. D., will remember the devoted services of Miss Emily Bechan who went to Oahe in the winter of 1893, and was there four years; and who was at Fort Berthold two years. In 1901 Miss Bechan went to Dorchester

Academy and was there five years. After retiring from the work she kept up her interest and correspondence with the West and South until she died. She was ill one week and died on Sunday afternoon, Nov. 11th. Miss Bechan was a sincere and devoted faithful christian worker whose memory remains with us.





# THE A. M. A. TREASURY

Irving C. Gaylord, Treasurer



We give below a comparative statement of the receipts for November and for the two months of the fiscal year, to November 30th.

## RECEIPTS FOR NOVEMBER

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1916.....	7,959.38	501.88	2,285.69	.....	75 09	10,822.04	2,979.25	13,801.29	5,641.67	\$19,442.96
1917.....	7,169.38	334.55	2,152.73	3.00	183.47	9,943.13	2,640.86	12,493.99	2,973.74	15,457.73
Increase ..				3.00	108.38					
Decrease ..	790.00	167.33	132.96	.....	.....	978.91	338.39	1,317.30	2,667.93	3,985.23

## RECEIPTS TWO MONTHS—TO NOVEMBER 30

Available for Regular Appropriations :

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1916.....	13,289.80	375.41	3,479.03	15.00	46.55	17,205.79	676.30	17,882.09	7,664.82	25,546.91
1917. ....	15,265.13	502.38	7,218.39	3.00	102.79	23,091.69	1,749.25	24,840.94	8,405.66	33,246.50
Increase ..	1,975.33	126.97	3,739.36	.....	56.24	5,885.90	1,072.95	6,958.85	740.74	7,699.59
Decrease ..	.....	.....	.....	12.00	.....	.....	.....	.....	.....	.....

Designated by Contributors for Special Objects, Outside of Regular Appropriations :

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1916- ....	402.85	265.16	274.80	.....	54.80	997.11	3,006.72	4,003.83	.....	4,003.83
1917.....	807.56	233.42	713.61	.....	891.35	2,145.94	4,347.31	6,493.25	.....	6,493.25
Increase ..	405.21	.....	438.81	.....	336.55	1,148.83	1,340.59	2,489.42	.....	2,489.42
Decrease ..	.....	31.74	.....	.....	.....	.....	.....	.....	.....	.....

## SUMMARY OF RECEIPTS FOR TWO MONTHS TO NOVEMBER 30

RECEIPTS	1916-17	1917-18	Increase	Decrease
Available for regular appropriations.....	25,546.91	33,246.50	7,699.59	.....
Designated by contributors for special objects.....	4,003.83	6,493.25	2,489.42	.....
<b>TOTAL RECEIPTS FOR 2 MONTHS TO NOV. 30 ....</b>	<b>29,550.74</b>	<b>39,739.75</b>	<b>10,189.01</b>	<b>.....</b>

## FORM OF A BEQUEST.

"I give and bequeath the sum of \_\_\_\_\_ dollars to "The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

## CONDITIONAL GIFTS.

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.



# THE CONGREGATIONAL CHURCH BUILDING SOCIETY

Office: 287 Fourth Avenue, New York  
Charles E. Burton, D.D., General Secretary  
Church Extension Boards

Charles H. Richards, D.D., Church Building Secretary  
Charles H. Baker, Treasurer

Church Efficiency Secretary, William W. Newell, D.D., 19 So. La Salle St., Chicago, Ill.  
Field Secretaries, John P. Sanderson, D.D., 19 So. La Salle Street, Chicago, Ill.;  
William W. Leete, D.D., Room 611, Congregational House, Boston, Mass.; Rev. H. H.  
Wikoff, 417 Market Street, San Francisco, Cal.; Assistant Field Secretary, Mrs. C. H.  
Taintor, Clinton, Conn.

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Happy New Year to all our friends! This includes all the churches which we aided last year to complete their houses of worship; all the pastors and their wives and little ones living in parsonages we helped to build; and all the donors who made this work possible. Yes, and Happy New Year to all the people in the churches which are going to give to us this year, for they will find a new happiness in such a gift of fellowship!



The old year is gone! In spite of war conditions the churches and their affiliated societies sent us larger contributions in the year just closed, than in our banner year which preceded.



In the aftermath of the old year, we find more than a hundred churches still knocking importunately at our door, asking for grants, church loans, and parsonage loans. We could not get money enough to help them last year.



The Tercentenary Poster for Sunday Schools is increasingly in demand. Every one of our six thousand schools would find it interesting and delightful. The month for the Church Building Society is April. Look out for the hero-story, the concert exercise, and the other interesting material which will be sent.



The churches are showing a splendid spirit in these days of world conflict. Out of the churches which we have assisted, tens of thousands of boys in khaki have gone forth to battle for righteousness, democracy and brotherhood.



Mrs. Mary J. Barnard of Milwaukee, long a warm friend of this Society, has recently passed to the eternal home. Many years ago she began making conditional gifts to our work, and continued until she had placed \$36,000 in our treasury. She has received substantial dividends on this investment, relieving her of all anxiety as to her support, and giving her a surplus for such other uses as she preferred. This amount is now released for our Loan Fund, and as soon as we can advantageously sell the securities in which it was invested, it will go out to assist some of the needy churches now urgently asking our aid. Ten new churches are made possible at once by this money which she no longer needs; and in due time the

number will grow to a hundred. May her example prompt many others to send us their conditional gifts, on which they will receive an annuity as long as they live. Then the money will become a rotating fund for church building.



A friend in Massachusetts gives new emphasis to our effort to secure better church architecture by urging that churches about to build keep in mind the typical churches of New England, which certainly have a charm and spiritual suggestiveness all their own. Especially does he urge the value of the heaven-pointing steeple, which he thinks has a religious impressiveness which greatly adds to the message of the pulpit. We sympathize with his view. The church-spire amid the trees is a silent preacher of great power. It gives character to a community which is immediately recognized. Too many of our churches resemble the headless horseman of Sleepy Hollow. The return of the steeple would be a welcome gain.



Mr. Francis Murdock of Newton, Mass., has for years contributed \$500 annually to this Society to enable it to help complete a church in some promising community in the far west. In Idaho, Oregon, Montana and other states stand the temples of Christian worship which his gifts helped to build. They are his monument. A full description of the needy church was sent to him, and he loved to think it was, in a sense, his own. Every quarter he called at our Boston office and left his check for \$125. In the midst of his providing funds for our grant to a very interesting church in the Rocky Mountain region he has been called to his heavenly home. We shall sorely miss this generous giver. But perhaps someone who reads this note will take up his unfinished task. Write to the Secretary about it.



### DR. NEWELL'S LARGER WORK

Dr. William W. Newell of Chicago has wrought wonders as the Church Efficiency Secretary of this Society. By the wizardry of his skill, business ability, and fine Christian spirit he has helped many of our churches to extricate themselves from serious difficulties and get rid of crushing burdens. He is what years ago they used to call Mr. Edward Kimball of blessed memory—a “finangelist.” He makes people glad to give, and does his work in such a way that it brings to the church a great spiritual, as well as financial, blessing.

Recently he has found that churches in other denominations are seeking his services. They have debts to be cleared off, or funds to be raised for larger work. Dr. Newell knows how to get the money for them. A great opportunity thus presents itself to him for this greatly needed work in churches of all de-

nominations, instead of limiting his work to a single group.

Dr. Newell has, therefore, resigned his office as a Secretary of this Society that he may render service to any church in the land needing his help. He will make his own arrangement with the church. As an independent church efficiency expert he will be in great demand, and many Congregational Churches as before will write to him at his old address, 19 South La Salle Street, Chicago, asking him to visit them. We shall hope to avail ourselves, also, of his skill on behalf of some of our weaker churches asking our help in a financial crisis. He goes to this broader work with the hearty commendation of the Congregational Church Building Society which he has so long and splendidly served, whose Executive Committee unanimously passed the following vote:—



"Voted: That, as Dr. W. W. Newell, who has been connected with this Society as Field Secretary for the Interior, and Church Efficiency Secretary for twelve years, has resigned his office as Church Efficiency Secretary that he may undertake work as an independent church efficiency expert, that the Executive Committee of this Society accept this resignation with the expression of the highest appreciation of Dr. Newell's unique and very valuable service to the Society and to our Congrega-

tional churches by his successful endeavors to deliver them from their indebtedness, and to raise money for their church buildings, the amount thus raised in the last five years having been more than three-quarters of a million dollars. Also to express the earnest wish of the Committee that in undertaking a similar work, not only for our churches, but for those of other denominations, he may have large success in his independent efforts and greatly increase his usefulness in this wider field."



MORGAN PARK CONGREGATIONAL CHURCH, CHICAGO, ILL.

## CHURCH BUILDING IN WAR TIME

By Secretary Charles H. Richards

The war is a challenge to the church. Our churches have responded to it with a splendid loyalty. Some persons in their panic have feared that religion would be destroyed in this world-rending war, and that we were on the verge of a collapse of faith. On the contrary, the war has produced a great spiritual reawakening of our churches. We are passing through a great revival of the loftiest ideals and the

highest Christian purpose. Religion is more practical; its services throb with more genuine emotion; our members are determined to "do their bit" to make the Kingdom of Heaven a reality on earth.

This is no time for the churches to be slackers. They must gird themselves for more resolute and self-denying effort than ever. Not only must we keep the moral and spiritual forces of our country in full vigor

for the sake of the present, but also for the future. When our boys come back from the stress and struggle of war, we must be ready to welcome them to a country purified and ennobled by the sacrifices and lofty purposes which this great conflict has evoked. They must find our moral standards unimpaired; the civic conscience stronger than ever; the life of the people at its best.

We must, therefore, stimulate the larger churches to strengthen their work. We must also protect the little churches and help them onto their feet, lest they sink down in discouragement or perish for lack of fostering care.

The relation of this matter to church building is obvious. We may well caution our churches not to rush into extravagant expenditures at this time. A sensible economy may cause the postponement of many ambitious buildings until better days come.

But the same good sense will prompt our churches to push through to completion work already begun. A building half finished is a hindrance and drawback to all the work of the church. It is a skeleton at the feast, depressing and demoralizing. More than a hundred of our churches have been caught in mid-process of their building efforts by this war. The wise thing for them is to finish what they have begun. But this is costly business. It means that our entire fellowship must join them in their effort and stand faithfully by them.

Here then is a good Church Building Program for war time:

1. Push to completion the build-ings already begun.

2. Shelter the young churches which will die without our fostering care.

3. Avoid needless and costly enterprises; but entrench in certain strategic positions where we are surely needed at once.

4. Sweep away the debts that cripple and hinder the churches.

5. Give immediate ministerial relief by helping the homeless and un-housed ministers to find refuge in the parsonages we help to build.

6. In order to "make our democracy safe" in the moral and spiritual life for our boys when they return from the front, let all our churches push their work to the utmost, and come up to the full "apportionment goal" in supporting the work of our great benevolent societies. Let them do it now.

7. Let the men and women to whom God has entrusted much, write into their wills large legacies, and make generous conditional gifts for church and parsonage building.

8. When we build, let us build better churches, more expressive of our reverence and devotion; more attractive to a refined taste and more churchly; better fitted for the various tasks of the church, that the ministry of beauty may go hand in hand with the ministry of religion in promoting the ideals of our common life.

1 Presented at the Annual Meeting, Columbus, O., Oct. 17, 1917.



## PLYMOUTH, PA., ELM STREET

Across the river from Wilkes-barre, Pa., lies the important mining town of Plymouth. It is in the very heart of the great anthracite coal region. The ground underneath the city is honey-combed with the galleries and corridors of the mines.

Many of the men one meets on the street spend a large part of their lives underground. The skilled workmen are well paid, and an air of thrift and enterprise pervades the town.

Our Elm Church was doing good



work and had a devoted constituency. We had helped them to build their house of worship. Suddenly the cry of "Fire" startled the town one night, and in a short time the house of worship was in ashes.

But trial develops courage and determination, and the brave people resolved that the church should rise from its ashes fairer than before.

sionary work in Cuba, where he had seven churches under his care. His wisdom and experience, his optimism and sound business judgment were just what was needed in Plymouth. Moving with his family into the pleasant parsonage alongside the church, he was able to oversee the progress of construction, and look after the financing of the work.

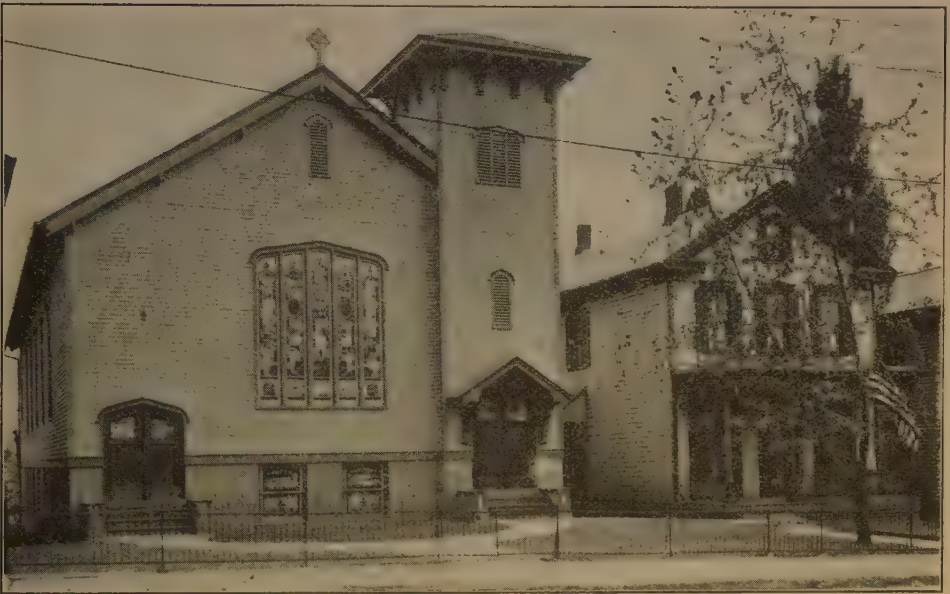


PLYMOUTH, PA., CHURCH INTERIOR.

Plans were at once made for reconstruction, and the Church Building Society was appealed to for new aid in the great task which was too large for the church to handle alone. They received the encouragement they needed.

Fortunately the church secured as its pastor and leader the Rev. George L. Todd, D.D., who was for years the Superintendent of our Home Mis-

Secretary Richards shared in the dedication of the new building last May. It was a day of jubilee for the church when it consecrated to the service of God and humanity this attractive sanctuary. The next evening Dr. Todd was installed as pastor. All the churches of the neighborhood brought their greeting and congratulations. A larger usefulness awaits this church.



ELM CHURCH, PLYMOUTH, PA.



## RUSSIAN GERMANS IN NEBRASKA

Where does your sugar come from?  
Does it come from Nebraska where



REV. F. DODZUWEIT.

the sugar-beet crop helps to sweeten the whole country?

Far out on the western edge of Nebraska, on the very border of Wyoming, there are great fields of sugar-beets. The Bayard Sugar Company secured an option on a

large territory there on both sides of the North Platte River, and have great tracts of finely growing roots which may help to supply the needs of the country with sugar. Hundreds of newcomers to America, of German stock but long residents of Russia, have poured into this section, and provide the labor needed to care for and harvest this crop. They are thrifty and industrious people, to whom America is the land of promise. Understanding little of our language and customs, they prize the freedom and opportunity of their new home. Deeply religious in spirit they at once undertook to secure a good house of worship in which they and their children could lift up their voices in praise and prayer. But they were not able to pay for the sanctuary alone, and are learning the fellowship of our denomination through the Helping Hand which we extend to them.

The Rev. Frederick Dodzuweit is the minister of this young church in Gering, Nebraska. A good home for him was needed and from our Par





GERING, NEB., GERMAN CONGREGATIONAL CHURCH.

sonage Loan Fund aid went out to help complete this manse.

Not far away from this settlement is the town of Scottsbluff, where there is another large group of the same Russian-German people. Here,

also, we have helped them to secure a good house of worship and a manse for the minister, who is the Rev. H. G. Zorn. This is the sort of welcome we give to our new Americans, and they greatly appreciate it.



SCOTTS BLUFF, NEB., GERMAN CONGREGATIONAL CHURCH.

"Why should I send money to the Church Building Society which is getting along very well? You never have a debt. You are never in distress."

Ah, it is the struggling churches that suffer, not the Society. A hundred churches are waiting anxiously to know what you will do to help them. Their houses of worship are partly built. They cannot finish without help. Your donation or Conditional Gift or Legacy will meet a very urgent need.

# THE CONGREGATIONAL EDUCATION SOCIETY

President, C. F. Swift, D.D.; Vice President, C. R. Brown, D.D.; Secretary, Rev. F. M. Sheldon; Assistant Secretary, Rev. Edward S. Tead; Treasurer, S. F. Wilkins.

## REDFIELD COLLEGE

Edward A. Fath, President

Redfield College for many years has been making a strong effort to provide clean and uplifting entertainment for the town of 3000 in which it is situated. To this end it has offered a lecture and entertainment course of seven numbers each winter. There is no attempt to make money out of the venture, the proceeds being devoted to providing the highest class of lectures and musical numbers that can be paid for. This plan is of especial importance since there is one moving picture show running seven nights in the week and often there are two shows in operation. These are not of very high grade.

There are a number of small churches in the immediately surrounding territory that find it difficult to keep a pastor. Some of our older students who plan to go into the ministry are often regularly appointed to serve these churches, and, so far as can be observed, this service has enabled churches to be held together which might otherwise have disbanded without the people finding other church homes.

However, Redfield's most important work lies in meeting the needs of the young people who come from the German Congregational churches of the whole northwest. In most instances these are country churches and the young people, because of the difficulties of frontier life and because of their handicap of language, very seldom fit into the ordinary school system. We maintain

classes for them conducted in the German language, thus stimulating their mental growth while they are learning English.

The young people whom we have served in this way have become successful ministers, teachers, lawyers, farmers and business men. Every effort has been made to keep before them high ideals of Christian service and Christian citizenship and the result abundantly justifies this home missionary effort.

In order to indicate the great importance to Congregationalism of this work among these German-speaking people I would like to submit figures showing the gains in this field. The last full statistics I have at hand are for the year 1912. At the close of that year we had 6064 churches within the United States, showing a net gain of 16. Of these there were 232 German churches with a net gain of 14. We had 743,000 members with a net gain of 4285. The German work showed 13,000 members with a net gain of 874. In other words, a group representing 4 per cent of our churches showed 88 per cent of the net gain. The same group with  $1\frac{3}{4}$  per cent of the total membership showed 20 per cent of the net gain. Redfield has been adopted by these German churches as their official institution, and it becomes therefore an institution of the greatest strategic importance to our church and the Kingdom for which it stands.



## FOREIGN STUDENTS' CONFERENCE

Charles D. Hurrey

In spite of the war, three hundred students from thirty-seven different countries attended the Student Conferences in June on the Friendly Relations among Foreign Students. China was represented by 110, Japan by 67, Brazil by 16, and the Philippine Islands by 13. The following other countries were represented: Armenia, Austria, Burma, Bohemia, Egypt, England, Greece, Hungary, Iceland, India, Italy, Korea, Argentina, Chile, Colombia, Costa Rica, Cuba, Honduras, Mexico, Nicaragua, Peru, Porto Rico, Salvador, Spain, British West Indies, Uruguay, Netherlands, Russia, Siam, South Africa, Syria and Turkey.

Three were baptized and received into the Church during the Conference period, and fully forty announced their decision to lead a Christian life. Our confidence in the ultimate triumph of Christian brotherhood was strengthened as we witnessed the harmonious fellowship between Turk and Armenian, Russian and Austrian, Japanese and Chinese. The best proof of the inestimable value of these Conferences is found in the written testimony of the delegates, from which a few are selected:

"It has meant for me and my country a good deal, and I shall never forget the happy and pleasant hours I have spent at Lake Geneva; I will do my utmost to act the principles and ideas of the Conference."

A RUSSIAN JEWISH STUDENT.

"After many invitations and without any idea of how the Conference could help me, I decided to go, guided by the instinct of curiosity; I have found that Jesus is in fact the united origin of our happiness and of the true social progress and of the realization some day of the most sublime and virtuous aspirations of

humanity; I hope to go next year and many others, for it was there that I learned how to live a better life."

A BRAZILIAN STUDENT.

"I hope to revolutionize my people, to make them destroy that careless attitude that so many have toward the teachings of Christianity; my father is a total unbeliever in anything connected with Christianity. I do not believe I can ever remember a moment when I had the least doubt of the existence of that Supreme Being who is so infinitely good, and in later years, I have had such convincing proof, not only of God's existence and influence, but of all His goodness that I am determined with all heart and soul to make those people see things as I do; this is what the Conference impressed upon me most effectively."

A STUDENT FROM SALVADOR.

"During my sojourn in beautiful Northfield, I was able to make a careful examination of myself, and before leaving, I made up my mind to change many wrong ideas I had about religion, but not only that, I also gave up some of my bad habits which take so many young men to destruction."

A STUDENT FROM COSTA RICA.

"In this wonderful gathering of good Christian people, the work done is not only for the maintenance of peace in the individual soul but for the peace of the whole world."

A MEXICAN STUDENT.

"I was until quite recently a Catholic only in name, remaining remote from religion, not being able to find in it a true principle. Today, after hearing the true word of Christ, I feel a sincere desire to be united with Him and in the future to observe the precepts of my new religion. When I go back to Chile, I shall not fail to co-operate with the Young Men's Christian Association in carrying out its high and noble ideals."

"To my mind, nothing is more useful to us, as foreign students in this wonderful country, than to spend a few days of our vacation in a Student Conference which is a place for inspiration, recreation and good fellowship."

A CHINESE STUDENT.

## THE WORK OF A COLLEGE DURING THE WAR

By President John M. Thomas, Middlebury, Vermont

The work of the college, accordingly, is to help you grip the problem and work out a solution of your

own personal relation to the world's freshly discovered task. You hear a great deal of the increasingly insist-

ent call for men and women of scientific training in the industries and commerce of the country. The need of trained workers in the laboratories and draughting rooms cannot be supplied. But there is another need not less urgent and still more difficult of supply, that of men and women of mind and soul to understand and interpret the new order of things in our world.

We are come to a new era. We have been living under the laws of the jungle, and we must learn to live under the laws of God in the great family of man. We must work out and make clear a new constitution for human society on the basis of righteousness and justice and mercy. We must have a new philosophy of life, based not upon the struggle for existence, but upon the struggle for worthier existence.

The wages of selfish endeavor for personal aggrandizement, such as we all sought for under the old regime, is death: the tightening grip at the

throat of Germany proves it. From the war, which at first seemed to furnish evidence of the bankruptcy of Christianity, is coming the revelation that only on the basis of Christian truth, Christian morals, and the Christian principle of life for the life of others, can a stable and decent world be established.

This conception ought to give life to all our college occupation. A new world is in the making. We stand before the birth of a grander creation than that of the dead and barren stars. A new earth ruled by justice and brotherhood is forming in the throes of war before our eyes. The sign of the Galilean is in the sky for one more victory. All our text books must be re-written. The end of many a tendency and struggle recorded in history has now come into evidence, and in the light of the issue we must tell the whole story anew. The new ideal of humanity will affect our view of all ancient and modern literature.



### SEMINARY ENROLLMENT

It may be interesting to know just how many men are preparing for the Congregational ministry in our eleven seminaries and divinity schools.

There are 365 men, which is 32 less than last year when there were 397.

The war is responsible for this decrease.

If the war continues the shortage will increase and it will be a serious question with the churches what they

will do for pastors.

Ninety-six men only will graduate from our seminaries this coming June, but the number of ministers who died last year was 156. The supply is falling behind the demand.

Only one issue is presented by these facts, and that is the federation of churches. Different denominations will have to come together, and there will have to be a doubling up of forces if the Kingdom of Christ is to be advanced.



### A CHANGE IN APPORTIONMENT

At the Council at Columbus the Commission on Missions made a change in the apportionment to the Congregational Education Society and the new Sunday School Extension Society of New York, so that it is now 6½% to the Education Society and 3% to the Sunday School

Extension Society.

The Sunday School Extension work of the Sunday School and Publishing Society has been moved to New York where it becomes the Sunday School Extension Society. Hence the change in their apportionment from 4 to 3 per cent.

# THE CONGREGATIONAL SUNDAY-SCHOOL AND PUBLISHING SOCIETY

Beginning with January first the general offices of the Congregational Sunday-School Extension Society, successor of The Congregational Sunday-School and Publishing Society for missionary and extension work, will be at 287 Fourth Avenue, New York City. It is planned to maintain branch offices at 14 Beacon Street, Boston, Massachusetts, and at 19 South La Salle Street, Chicago, Illinois. Remittances and applications for literature may be sent to these branch offices, but it is desired that so far as possible churches should correspond with the central office in New York.



Will those who are accustomed to look to the Sunday-school workers for advice and help in educational methods and Sunday-school work, note the fact that from January 1st, 1918, correspondence concerning such matters should be addressed to one of the district educational secretaries, or to the Education Society at 14 Beacon Street, Boston, Massachusetts? The missionary and extension field force will hold themselves ready to render such assistance as possible in the educational work, but their chief responsibility is for missionary and extension work.

New leaflets explaining comprehensively the realignment of the Sunday-school work and the functions of The Congregational Sunday-School Extension Society are in course of preparation, and may be ordered by addressing the C. S. S. E. S. at 287 Fourth Avenue, New York City.



It will be of interest to the Sunday-school workers to know that Rev. Luman H. Royce, for six years Secretary of the Congregational Union of Cleveland, is to represent the Sunday-School Society in city work. He will serve the three Societies under the Church Extension Boards, that is, the Home Missionary Society, the Building Society and the Sunday School Extension Society. He begins his work in Washington, D. C., on January 1st.



Has your church a branch Sunday-school? If not, are there not communities within reach of your people where fine Christian service might be rendered by the conduct of such a school at comparatively small expense? The C. S. S. E. S. will be glad to help you in locating and organizing such a school.



## THE PLACE OF THE MISSION SUNDAY-SCHOOL

**I**S there any need of organizing and maintaining mission Sunday-schools in the United States? This is a very natural question which is upon the lips of not a few who live in the populous centers and who think of America as being well-churched. Are there really places

where children will not have religious instruction if mission Sunday-schools are not organized and maintained? Yes, there are many places.

### I. On the Frontier

First of all, America has still a great frontier; one billion people can



readily live where one hundred million now live in America. In other words, the country is only one-tenth settled. A few years ago the Mission Boards made a study of ten Western States. From the reports given, which were partial, there are not less than ten thousand communities in those ten Western States more than four miles removed from the nearest religious service of any kind whatsoever, all of these being communities where public schools are maintained. Over vast partially-settled regions, west of the Mississippi, there are thousands and thousands of communities where children cannot readily attend Sunday-school, and where mission Sunday-schools ought to be organized immediately. There are the great ranching regions where families are few and scattered, where churches cannot be organized and maintained, but where the Sunday-school can render effective service. There are the great mountain regions which are similarly but sparsely settled. There are the new projects made possible by irrigation—single projects providing for the reclamation of as high as one hundred and fifty thousand acres of land. The Government is spending millions of dollars in making the desert "blossom as the rose." This means new communities where new institutions of religion are needed, and the Sunday-school is the natural starting-point.

## II. In the Remote Regions

But throughout the country there are remote regions inhabited by comparatively new people for whom little or no provision is made in the way of religious instruction. Such are the marginal regions of New England and New York, found particularly in the hill and mountain country. Similar regions exist in the interior. In the South also there are very many rural communities where the people are not only few but extremely poor, where a self-supporting church is out of the question, but where Sunday-schools are urgently

needed and can be had only on the initiative and by the assistance of missionary workers. These regions are feeders for the centers. The young people move into the villages and into the cities. Moreover, from these regions strong young people go to our schools to secure education, and no small portion of our supply for the ministry and missionary service comes from the youth who were born and reared in regions like these.

## III. The City Suburb

Rapid transit has meant the extension of city areas. New city communities spring up over night. People are buying their homes and are self-centered. Religion is not their first thought. They need the church but they do not know it. Real estate is expensive. The organization of churches is not easy. The entering wedge is the Sunday-school, which frequently must be a missionary Sunday-school or at least a branch school. The number of people involved is very much larger than in the case of the frontier and remote regions, and while the people who live in the suburbs can get to church if they insist upon doing so, aggressive evangelistic policy sees large opportunity for the mission or branch school in the city suburb.

Industrial developments very frequently mean rapid growth of cities. The automobile industry, for example, has caused the shifting of hundreds of thousands of people to new homes. To introduce the church into the industrial community is not easy; the most natural approach is through the neighborhood Sunday-school. War-time industries are just now causing great movements of populations. One hundred thousand and more in single localities are now being newly housed on account of war-time industrial developments. Many of these developments may be sporadic, and to organize churches, the erection of buildings may not be called for, but the mission Sunday-school has an immense work to do if it is to meet the need.

#### IV. The City Slums

The building of the city suburb is paralleled by the development of the city slum in which children swarm in communities the strongest element of which has gone to the suburbs. Not infrequently the church moves out entirely for lack of support, though there may be more people than ever in the same region.

The maintenance of Sunday-schools in the slums is expensive. Moreover, it requires more skill to work successfully. Likewise the devotion which prompts people to give personal service must be deep and strong. It usually requires travel to reach the place of meeting. There are no social attractions for workers. Surroundings are frequently unpleasant, even obnoxious.

The consequences attendant upon the difficulty of work in the slums have been an altogether too great neglect of this type of work. There is need of more emphasis upon the mission Sunday-school in the run-down districts of the city.

#### V. Among New Americans

With fourteen million people living in America who were born on other shores, and with more millions

of their children, it is obvious that there is a work of education to do if this mass of new citizen-material is to be leavened with the spiritual ideals of America. Many of these people do not speak English. A large proportion of them have no adequate church ministrations. The mission Sunday-school is again the easiest approach to the task. There is need of the foreign-speaking Sunday-school and of provision for literature and helps with which to conduct it in not a few languages. There is need for the Sunday-school missionary in helping the foreign-speaking church. In some instances the need of English teaching is evident. In other places, the American church could well maintain classes in foreign languages. In short, there are many ramifications of the need and opportunities for service in the Kingdom by way of the mission Sunday-school among the new Americans.

Does not this rapid and necessarily cursory glance at the need answer the question with which we began? Surely there is increasing rather than decreasing need of the mission Sunday-school.

### IN THE MOUNTAIN DISTRICTS OF CALIFORNIA

California has many school districts where there are no Sunday-schools at all. During the past two weeks I have visited in one of our mountain counties where there is great need of such help as you will give on Children's Day. Two of these places are off the roads where the only way to reach them is on foot or horseback over trails. At one place we were told that we were the first preacher to be there in twenty years. The service we held there was a very interesting one indeed. At another place we organized the first Sunday-school they have had in over fifty years. Here we preached, and among those present were two boys, nine and fourteen years old, who had never been in any religious service at all before. Where these folk live, it is very common to see

deer and bears, and I had some venison steak for supper and breakfast at one place. At another place where we stayed over night, there is a nine-year-old boy who has to go ten miles over the trails to get mail or go to school. I sent him a nice lot of Pilgrim Lesson Helps for his own study. This boy's father is a half-breed Indian and is a fine man; I think he also will read the lesson helps with the boy. At another place where there were several boys and girls playing in the very little village (although they call it a city), I gave a few papers away that I happened to have with me, and promised a sweet little girl that I would send her some more. I have since done this and sent her a few Junior Quarterlies also. Who knows what good the use of these may do them?

# THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

Office: 287 Fourth Avenue, New York.

Henry A. Stimson, D.D., President; William A. Rice, D.D., Secretary; B. H. Fancher, Treasurer.

## THE OUTLOOK FOR 1918

It would seem safe to say that most of our pensioners in writing as to their renewal applications for 1918, have modestly and hesitatingly asked as to the possibility of an increase for the new year.

We only wonder that they can make this request with such a fine spirit of confidence in the Board and consideration for others. We all know how difficult it is in these times to meet the increased cost of living even with a fairly generous income. Think, then, of the difficulties which confront our aged ministers and widows, who have only three or four hundred dollars a year and some of them even less.

We present brief extracts from several letters just received from pensioners:—

"I was about to add to the application, the request that the amount be increased by \$50 for 1918, but concluded I would write you about it in a separate letter. I am deeply grateful for what I have received, but, these soaring prices scare me and I am wondering how I can get through next year. Fifty dollars more would make a lot of difference on the right side."

"Even in the Dakotas we feel the stress of the high cost of living. So extreme a condition as this could not have been imagined some years ago. We know too, that this stress is bearing down upon the whole country. You and the Board have new and difficult problems to solve because of these hard times. I think that many of your pensioners understand this

and pray very often for you. And yet, like a child, not always able to trust, I ask sometimes, 'Shall I be forgotten during the coming year? Will the friends in the Board be able to vote me a pension for 1918 and if they do not, who will take care of me?' Yet, I know God helps us through you."

The two letters quoted above are from ministers. The next is from a widow:

"I tremble at the thought of what would become of us, should we be deprived of the pension, for it will be almost our sole dependence this coming year (1918). My income outside of the pension will be \$69, that is less than half of the rent we have to pay. My precious boy has for several years been able to help us, but this coming year he will not be with us. He has been called for war service and is expecting to leave home any day within the next two weeks. If he can only come back safe and well, we shall be so thankful that he went and was able to serve his country in this time of greatest need. I have only strength to care for my invalid daughter and our little home. I am not strong enough to secure outside work to help in our support. I would gladly do so if I could."

The daughter of a minister writing concerning her mother's application for aid, says, "Father and mother worked faithfully for the Congregational Church for 27 years. The first six years there were five children, all small, his salary was only



\$350. Then after that from five to six hundred dollars, but only \$600 within the last three or four years, possibly five, preceding his death. It was only these last two or three years that they could save anything at all and every cent of the savings was used up during the long illness and death of my father. They worked long and faithfully, enduring hardships, and never once complained."

We do not give up the hope that, notwithstanding the war conditions,

the receipts of The Board of Ministerial Relief for 1918, may be sufficient to justify an increase of at least \$50 on each pension for 1918.

To know that such an increase is absolutely reasonable as well as necessary, one needs only to recall, that the average rate of pensions to ministers for 1917, was \$210, and to widows was \$146. Are the Congregational Churches of the United States satisfied with these figures? We believe they are not and that they will increase them.



### DOMINIE DEAN

We loaned our copy of "Dominie Dean," a novel, by Ellis Parker Butler, and published by the Fleming H. Revell Company, to the wife of a minister and this is what she wrote when she returned the book:

"I have been reading 'Dominie Dean' a little at a time, until tonight I got so interested in it I had to finish it. Mr. Butler has made Dominie Dean a fine character, clean and strong, as thousands of ministers are, and the story shows whereon the pension claim of service is

based. You surely can recommend it as interesting and illuminating."

Our own experience coincides with this opinion. We read the book with keen interest and wish every minister and church attendant might read it. We are sure it would result in a finer appreciation of the work of the minister and the obligations of his people both during his active ministry and the period of his old age.



### THE CHRISTMAS FUND

At this writing, December 18th, the Christmas Fund has passed the \$6,000 mark. We are still hoping that the remaining four thousand dollars will reach our Treasury before January first.

The Christmas Checks will go out as usual so as to reach the pensioners on or before the 25th. The supplementary checks with a New Year's Greeting will be sent with the January checks, if we are fortunate enough to receive a sufficient amount in the belated Christmas money to justify their sending.

The response to the Christmas Fund this year has been most encouraging. Notwithstanding the appeals in behalf of the Red Cross, the Y. M. C. A. and the Y. W. C. A., and other important war interests, our people have determined that the old soldiers who have served in the Master's Kingdom for so many years, inadequately paid, shall not be forgotten at this time of the great cost of the necessities of life.

We will make a final statement of the Fund in our next issue.



### THE COMMITTEE OF ONE HUNDRED

We wish all our Congregational people to know that The Committee of One Hundred, which was appoint-

ed at the National Council in Columbus to raise the Pilgrim Memorial Fund for annuities for aged minis-

ters, is at work. The Executive Committee of Nine has been authorized to go ahead with the campaign.

We all rejoice to learn that the Committee has appointed Rev. Herman F. Swartz, D.D., who has been relinquished from his important post as Secretary of the Home Missionary Society, to become the Executive Secretary of the Pilgrim Memorial Committee. A better selection could not have been made. Dr. Swartz has established an enviable reputation for executive ability, and among all the National Secretaries there is none who is more popular upon the platform, or who is able to put the cause he represents before the people with larger effectiveness. Dr. Swartz will take up his new work on January 1, 1918.

The Executive Committee has voted also to continue the services of the present force in the field in behalf of the Annuity Fund for Congregational Ministers, viz., Rev. Frank W. Hodgdon of Boston, Massachusetts, Rev. Edwin S. Shaw of Minot, North Dakota, and Rev. Herbert J. Hinman of Lincoln, Nebraska.

Rev. F. L. Hayes, D.D., will continue as the Western Secretary of The Congregational Board of Ministerial Relief, giving such attention as may be required to the Annuity Fund for Congregational Ministers. Dr. Hayes is located in Chicago, and his address is 5415 University Avenue.

By direction of the National

Council, on the recommendation of the Commission on Missions, and on the approval of the Directors of the Board of Ministerial Relief and the Trustees of The Annuity Fund for Congregational Ministers, the receipts for Ministerial Relief, except those specially designated otherwise, will be equally divided between Ministerial Relief and the Annuity Fund. Any donor is cordially assured that his wishes with reference to his gift will be sacredly carried out.

One good result of this action, we believe, will be to emphasize the fact that whether it be through the Boards of Relief, State or National, or the Annuity Fund, the purpose of the denomination is one, viz., to care for our ministers in the period of old age. Already over 400 ministers are members of the Annuity Fund and their number is increasing right along. In the coming years the responsibility for the old age of our ministers is to be divided between the Boards of Relief and the Annuity Fund. Let us emphasize the truth that there is but a single aim in these two departments, care for retiring ministers and their families.

During the period of raising the Pilgrim Memorial Fund, the Churches and our whole Congregational constituency must recognize the great importance of maintaining, under the apportionment, the care of aged ministers or their widows, as represented by the Boards of Relief and the Annuity Fund.



## BOOKS CLOSE JANUARY TENTH

Again we would remind the Treasurer's who have money to remit, which they desire to have credited to their churches in the next Year-Book, that by the direction of the National Council the books will close by the 10th of January, not only in the Board of Ministerial Relief, but

in all the other National Societies. Positively no receipts reported after that date can be included in the accounts for 1917. By this rule it is possible to issue the Year-Book early in the year, and that is very desirable.

# THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

President, Mrs. Hastings H. Hart, 7 Colden Avenue, White Plains, N. Y.; Vice-President-at-large, Mrs. A. H. Standish, 403 N. Grove Ave., Oak Park, Ill.; Vice-President of the East, Mrs. Charles C. Elwell, 71 College St., New Haven, Conn.; Vice-President of the Middle District, Mrs. G. A. Southall, 810 S. McClure St., Marion, Indiana; Vice-President of the West, Mrs. George Robertson, 256 Alvarado St., Redlands, Cal.; Recording Secretary, Mrs. A. K. Wing, 857 E. 18th St., Brooklyn, N. Y.; Treasurer, Mrs. Harry E. Smith, 105 Mamaroneck Ave., White Plains, N. Y.; Assistant Treasurer, Mrs. Rockwell H. Potter, 412 Washington St., Hartford, Conn.; General Secretary, Miss Edith Scamman, 289 Fourth Ave., New York City.

## TERCENTENARY TESTS AND TASKS FOR DAUGHTERS OF THE PILGRIMS

As we approach the great Tercentenary of our denomination let us

Consult the signs of the times.

Enlarge our vision of opportunity.

Sense our responsibility for the 25 per cent of Home Mission money assumed at Columbus by unanimous vote

This is a testing time for the United States, and the way in which our people have responded to the supreme sacrifice of husbands and sons, of time and money is unprecedented.

Never again can we look at things in the small; but instead must change our standards of life and living—of gifts and giving, and accept the challenge thrown us.

As daughters of those Pilgrim Mothers of three hundred years ago, let us put our house in order and set ourselves to the Tasks of Today with the Tercentenary goal ahead—when we must render our housekeeping accounts to be audited by the denomination.

### TERCENTENARY TASKS FOR TODAY

1. An increase of 10 per cent in Mission Study Classes among women and young peoples organizations, that Pilgrim Convictions may be applied.

2. A minimum increase of 10 per cent in membership for women's organizations, that the great 500,000 gain may be secured for the denomination.

3. Every missionary woman a Recruiting Officer for volunteers for life tasks in missionary service through her influence at home and abroad.

4. A 15 per cent increase in gifts for Home Missions, to reach the entire budget of two million dollars for benevolence for the denomination.

5. A personal gift to and knowledge of Schauffler Training Schools for Pilgrims of Today, to reach the entire endowment fund of \$125,000.

6. An abiding sense of the need of personal communion with our Heavenly Father as the source of all inspiration and power, to make possible the accomplishment of these Tercentenary tasks.

For further information write Federation Office.

## TOPIC FOR FEBRUARY, 1918

### THE BUGLE CALL

#### A Call to Patriotism.

"We must squarely face the fact that in the providence of God, American problems and opportunities are such today as to make the problem of home evangelization the greatest national and world problem of the generation."

Reveille.—Devotions.

Hymn—America.



Scripture—Isaiah 40:1, 11, 28-31.

Sentence Prayers for Church, Nation and State.

Hymn—"O beautiful for spacious skies"—(Tune Materna.)

#### Drill Call.

3 two minute definitions of patriotism.  
3 two minute talks on America's greatest need today.

How the A. M. A. responds to this need among President Lincoln's Mountain people and among the Negroes for whom he died.

#### American Highlanders

[Negroes] Who they are? Where they are? What they have done and are doing for democracy.

#### Retreat.

Hymn—"Mine eyes have seen the glory  
Prayer—Mrs. Ida Vose Woodbury—  
Federation Calendar

Pilgrim Benediction.

American flags for decoration with Christian and American flags crossed in front of audience. Bugle calls, given either by bugle or on piano in proper order, will make a pleasant feature.

For Helps—Send to Mrs. F. W. Wilcox, 287 Fourth Ave., New York City.

The Appeal of Patriotism—Mrs. Ida Vose Woodbury

Mountain and Negro leaflets.

Sentence Prayers for Church, Nation and State.

The Federation Calendar—Price 25 cts.

to Red Cross work. In communities where busy women cannot spare more than one afternoon a week, it is difficult to arrange for missionary meetings and Red Cross work both. One way to solve the problem is to ask some woman who reads well to read a chapter from "Missionary Milestones," or a good missionary story, while the others sew.

If tea is served, pass around missionary quotations with the cups, or drill on a "missionary catechism" during lunch. There are many ways of meeting the difficulty if leaders are alert and in earnest.

#### To Auxiliary Presidents—

The Chairman of the Program Committee in every auxiliary and each member of her committee needs to have a calendar for reference and for help in preparing Home Mission programs for the year. Within its attractive covers is found information upon the work of all six National Societies—Multum in Parvo.

Does your pastor know the Calendar? He will find it valuable for statistics and for interesting facts of the work of the Benevolent Societies. Other pastors find it useful. Give yours one; either a personal gift or from the Woman's Auxiliary!

Here is a concrete case showing how loyalty to Home Missions in one society triumphed over the desire to yield to the trend of the times. The local secretary writes: "We had about decided not to hold a thank offering meeting this year owing to the stress of the times, but at the last moment thought it advisable to continue all of our meetings as usual and to do the best we can."

A society that does not do more for Home Missions this year than last may consider itself a "slacker."

—Home Mission Monthly.

### PRAYER CALENDARS FOR 1918.

To Union Presidents:

This is the last call for the 1918 Calendar!

Several hundred copies yet remain unsold. Unless practically the entire edition is disposed of by Jan. 15th, a radical change in the form and content of the Calendar will be imperative. It has been prepared at your request, under your direction. We believe they are good. Use them! Hang one in the vestibule of your church.

Have one in a conspicuous place in the room where your missionary meetings are held.

#### A MESSAGE TO UNION PRESIDENTS

Under the pressure of the many demands of these days, some of our auxiliaries have given up having program meetings in order to give all their time

I asked the New Year for some motto sweet,

Some rule of life with which to guide my feet;

I asked and paused; he answered soft and low,

"God's will to know."

"Will knowledge then suffice, New Year?" I cried;

And ere the question into silence died, The answer came, "Nay, but remember too,

God's will to do."

Once more I asked, "Is there no more to tell?"

And once again the answer fell;

"Yes, this one thing all other things above,

God's will to love."

—Federation Calendar.

# ACKNOWLEDGMENTS OF RECEIPTS

## The Congregational Home Missionary Society

Charles H. Baker, Treasurer

287 Fourth Avenue, New York, N. Y.

October, 1917

(Continued from December number)

### IOWA—\$667.83.

Iowa Cong'l Home Missionary Society: S. J. Pooley, Treas., 167.83. Ind.: 500.

### KANSAS—\$18.00.

Durham: Ger., 18.

### LOUISIANA—\$1.32.

New Orleans: Straight Col., 1.32.

### MAINE—\$25.83.

Congregational Conference and Missionary Society of Maine: Rev. Chas. Harbutt, Supt., 25.83.

### MASSACHUSETTS—\$1,509.99.

Mass. Home Missionary Society: Rev. J. J. Walker, Treas., 174.77. Berkley: 5. Braintree: First, 20. Chester: Second, 10. Dorchester: Second, 53.58. Fall River: Central Bible School, 9. Gloucester: Trinity M. A. (Ind.), 10. Holbrook: Winthrop, 212.50. Holden: 15.15. Leominster: Pilgrim, 19.50. Ludlow: Un. Ch. of Christ, 10.25. Medford: Mystic, 32.11. Middlefield: 2.32. Milton E.: 15.13. Northampton: First, 93.33. Quincy: Bethany, 16.48. Shelburne Falls: Charlemont, 2.05. Shrewsbury: S. S., 2.12. Southampton: 21. South Boston: Phillips, 25. Taunton: Winslow, 20. West Newbury: First, 7.50. Worcester: Lake View, 17.50; Piedmont, 143; Un., 25.70. Individuals: 57.

W. H. M. U. of Mass. and R. L.: Leora M. Taft, Asst. Treas., 490.

### MICHIGAN—\$56.07.

Michigan Cong'l Conference: L. P. Haight, Treas., 46.07. Detroit: Polish, 10.

### MINNESOTA—\$45.56.

Minnesota Cong'l Missionary Society: J. M. McBride, Treas., 45.56.

### MISSOURI—\$164.25.

St. Louis: Pil., 164.25.

### MONTANA—\$125.84.

Baker: 9. Billings: Ger., 65. Columbus: S. S., 2. Comertown: 2.22. Davis School House: 1.55. Dooley: 2.46. Fort Shaw: S. S., 2.38. Intake: 5. Medicine Lake: 4.82. Plaine: 90c. Pleasant Hill: 10.51. Helena: W. M. S., 20.

### NEBRASKA—\$181.10.

Bayard: Ger., 25.35. Friend: C. E., 1. Germantown: Ger., 9.75. Grand Island: Ger. Pil., 15. Hallam: Ger., 15. McCook: Ger., 70; W. M. S., 5. Norfolk: Zion, 40.

### NEW HAMPSHIRE—\$59.27.

New Hampshire Home Missionary Society: A. B. Cross, Treas., 5.22. Amherst: 12.69. Bennington: S. S., 7. Brookline: 5. Francestown: 16. Haverhill: First, 8.09. Newcastle: 5.27.

### NEW JERSEY—\$865.00.

Egg Harbor: Em., 5. Jersey City: First, 20; Waverly, 10. Maple Shade: 10. Montclair: First, 500. Paterson: Auburn St., 15. Westfield: Ch. of Christ, 100; S. S., 5. Ind.: 100.

### NEW YORK—\$673.88.

New York Congregational Conference: Rev. Chas. W. Shelton, Treas., 106.74. Brooklyn: Central Y. P. A., 8; Lewis Ave., 28. Elbridge: 20. Honeyoe: 9.77. Morristown: First, 9. Paris: 10. Rockaway Beach: First, 30. Spencerport: 52.50. Syracuse: Good Will, 236.93. Walton: First, 120.90; S. S., 25. Watertown: Emmanuel, 9.04. Ind.: 8.

### NORTH DAKOTA—\$374.57.

Amenia: 35. Blue Grass: Friedens, 23.54; St. Markus, 26.46. Coldwater: Ger., 10. Drake: 2.27. Gackle: Ger., 50. Gwinner: 7. Harvey: Ger. Parish, 50. Kulm: Ger. Parish, 100. Litchville: W. U., 3. Marvel: Zion, 9. Medina: 4. Mohall: 2. Overly: 2. Valley City: First Ch. of Christ, S. S., 3.30. Velve: 2. Washburn: 1.

W. H. M. U.: Mrs. M. M. White, Treas., 44. Marvel: Zion, W. H. M. U., 1. Hankinson: 7. Portland: 2. Argusville: 5. Amenla: 10. Valley City: Getchell, 19.

### OHIO—\$353.02.

Congregational Conference of Ohio: Rev. J. G. Fraser, D. D., Treas., 353.02.

### OREGON—\$163.16.

Beaver Creek: First, 5.40; St. Peter, 13.50. Cedar Mills: 11. Forest Grove: 16.43. Ione: 8.32. Lexington: 11. Monitor: 5. Oregon City: 3.10. Osvego: 1.35. Portland: Highland, 12.56; Second Ger., 22; Sunny-side, 10; University Park, 4. Salem: Central, 22; Rural, 9. Sheridan: 5. Sherwood: 3.50.

### PENNSYLVANIA—\$86.57.

Braddock: First S. S., 3.07. Chandler's Valley: 2. Clifford, Bethel Tabernacle, 8. Edwardsville: Bethesda, 27. Glenolden: 10. Kane: 23.50. West Spring Creek: 3.

W. H. M. U.: Mrs. D. Howells, Treas. 10.

### RHODE ISLAND—\$71.52.

Rhode Island Home Missionary Society: Geo. H. Capron, Treas., 62.63. Providence: Free Evang., 8.89.

### SOUTH DAKOTA—\$245.71.

Clark: 1.04. Glenview: 5.40. Hosmer: 45. Lebanon: 1.15. Mitchell: 40.10. Onaka: 5.12. Redfield: Ger., 28.50. Sioux Falls: Ger. Em., 10. Springs: 5. Wagner: First, 10. Watertown: S. S., 7.90. Wolf's Creek: Ger., 24. Worms: Ger., 22. Yankton: 40.50.

### TENNESSEE—\$20.00.

Mill Creek: 1.50. Nashville: Union, Fisk University: 10. Pleasant View: 1.50. Rankins: 1.50. Robbins: Pil., 5.50.

### TEXAS—\$111.26.

Dallas: Central, 40. Texas H. M. Com.: 71.26.

### VERMONT—\$91.27.

Vermont Domestic Missionary Society: John T. Ritchie, Treas., 21.67. Castleton:

23. Greensboro: 10. North Bennington: 19.38. North Tethford: 14.22. Ind.: 3.

WASHINGTON—\$340.00.

Lind: Zion, 5. Odessa: Ger., Friedensfeld, 25; Ger. Pilgrim, 125; Ger. St. Mathaus, 75; Ger. Zoar, 10. Packard: Em., 100.

WISCONSIN—\$51.92.

Wisconsin Congregational Ass'n: L. L. Olds, Treas., 48.17. Rhinelander: 3.75.

WYOMING—\$34.65.

Cheyenne: First, H. & F. M. S., 34.65.

### SUMMARY.

Contributions per preceding statements .....	\$19,485.18
Legacies .....	26,117.51
Interest and Dividends .....	11,650.43
Publications .....	84.18
	<hr/> \$57,337.30

## The American Missionary Association

Irving C. Gaylord, Treasurer - 287 Fourth Avenue, New York, N. Y.

### Receipts for November 1917

#### The Daniel Hand Educational Fund for Colored People

Income for November from Investments.....	\$ 3,390.27
Previously Acknowledged .....	7,221.01
	<hr/> \$10,611.28

### Current Receipts

#### EASTERN DISTRICT.

MAINE—\$200.26.

Bath: Winter St. Ch., 30.88. Belfast: First Ch., 15. Camden: First Ch., 1. Foxcroft & Dover: Ch., 10. Orono: Ch., 15. Saco: First Parish Ch., 6.38. South Berwick: First Ch., 65. Westbrook: Ch., 13. Yarmouth: First Parish Ch., 10.

Woman's Home Missionary Union: Mrs. C. E. Leach, Treasurer. Alfred: Golden Rule Mission Band, 3. Cumberland Center: 25. Machiasport: 1. So. Portland: First, by Spurwink, for Athens, Ala., 5. Total, \$34.

NEW HAMPSHIRE—\$155.34.

Alstead Center: Ch., for Marion, Ala., 21. Enfield: Ch., 2.80. Bartlett: Union Ch., 7. Francestown: Ch., 5. Hollis: Ch., 22.97. Hopkinton: Ch., 32. Lyme: Ch., 25.23. Marlboro: Ch., 6.84. Meredith: Ch., 13. Milton: First Ch., 6.50. Nelson: Ch., 10. Wilmot: Ch., 3.

VERMONT—\$1,797.93.

(Donations 149.90, Legacies \$1,648.03)

Barnet: Ch., bbl. goods for Dorchester Acad. Bellows Falls: First Ch., 12.94. Bennington: Mr. and Mrs. H. H. W., 5. Clarendon: Ch., 77c. Corinth: Ch., East Corinth Branch, 7. Danville: Ch., 50. East Barre: Ch., 1.50. Franklin: Ch., bbl. goods for Dorchester Acad. Lyndonville: Ch., bbl. goods for Dorchester Acad. Manchester: Ch., bbl. goods for Dorchester Acad. Peacham: Ch., 32.84. Randolph: E. A. T., 5. St. Johnsbury: Ch., bbl. goods for Dorchester Acad. St. Johnsbury: Mrs. T., package goods for Dorchester Acad. Shoreham: First Ch., 8.93. South Royalton: W. M. Soc., for support of Nurse, Humacao Hospital, Porto Rico, 5.54. Woodstock: Ch., 20.38.

#### Legacies.

Barnet: Caroline Holmes, 1,246.67; Estate of Charles W. Carter, by H. W. Carter, Exec., (100 less Tax 5) 95. Essex: Nancy R. Chase, 306.36.

MASSACHUSETTS—\$3,407.86.

(Donations 2,332.15, Legacies 1,075.71.)

Amherst: South Ch., 4.65. Ashby: Ch., 15.02. Auburndale: Ch., 177.56. Ballardvale: Union Ch., 29.45. Beverly: Dane St. Ch., 85; Dane St. Ch., for Marion, Ala., 35. Brockton: Porter Ch., 87.50. Brookfield:

S. S. Class, for Lexington, Ky., 7. Cambridge: Mrs. C. B. F., for Marion, Ala., 50; E. F. F., 50. Carlisle: Ch., 7.50. Cohasset: Second Ch., 3.70. Concord: S. S., for Lexington, Ky., 10. Danvers: Mrs. E. B. L., 5. Dedham: First Ch., 24.43. East Bridgewater: Union Ch., 8. Enfield: W. M. Soc., 35. Essex: C. E. Soc., for support of Nurse, Humacao Hospital, Porto Rico, 5. Everett: First Ch., 33.73. Fall River: French Ch., 3; Pilgrim Ch., 1.90. Fitchburg: Finnish Ch., 22. Florence: Ch., 14.75. Gilbertsville: Missionary Soc., bbl. goods for Marion, Ala. Gloucester: Mrs. G. H. P., for Saluda, N. C., 25. Georgetown: C. E. Soc., for support of Nurse at Humacao Hospital, Porto Rico, 5. Greenwood: Union Ch., 24.74. Harvard: Ch., 10. Hatfield: Ch., 60. Haverhill: M. R. N., for Kings Mountain, N. C., 10. Holyoke: J. K. J., 25. Leominster: Pro. Christo Missionary Society in Pilgrim Ch., 3. Lowell: "A Friend," 75. Lynn: First Ch., 45. Lyndfield Center: Dorothy Taylor Sunshine Band, for Marion, Ala., 2. Melrose: C. E. Soc., 5. Merrimac: First Ch., 7.34; Jr. C. E. Soc. in Pilgrim Ch., for support of Nurse, Humacao Hospital, Porto Rico, 5. Mills: Ch. of Christ, 7.90. New Bedford: Trinitarian Ch., Girls, for Bountiful, Utah, 10. Newburyport: Central Ch., bbl. and box goods for Marion, Ala. North Blandford: Second Ch., 3. Northampton: Edwards Ch., 45.10; Edwards Ch., Missionary Soc., for Gregory Institute, 30; Edwards Ch., C. H. Lyman's Class, for Gregory Institute, 10; "M. C." 5; Mrs. H. M. W., for Gregory Institute, 10. Northboro: Ch., 20. Northbridge: Rockdale Ch. S. S., 5. Reading: First Ch., 63.42. Revere: Beachmont Ch., 14. Roxbury: Eliot Ch., Eliot Alliance, for Piedmont College, 15. West Roxbury: Sunshine Aux., Christmas box for Marion, Ala. Salem: Crombie St. Ch. L. B. Soc., bbl. goods for Gregory Inst. Sharon: First Ch., 29.04. So. Framingham: C. H., for Oriental Missions, 5. So. Royalston: Second Ch., 16.50. South Wellfleet, Ch., 3. Springfield: Hope Ch., 79.47; Hope Ch., W. M. Soc., for King's Mountain, N. C., 36.20; Park Ch., King's Daughters, for Gregory Institute, 10; Memorial Ch., Woman's Guild, for Wilmington, N. C., 10; Memorial Ch., Adult Bible Class, for Gregory Inst., 10; St. John's Ch., 10; R. D., for Lexington, Ky., 10. Swampscott: First Ch., 9. Ward Hill: Ch., 2. Watertown: F. J. N., 25c. West Newbury: Second Ch. C. E.



Soc., for support of Nurse at Humacao Hospital, Porto Rico, 1. **Winchester:** Second Ch., 5; **Woman's Aux., 6. Woburn:** Montvale Ch., 5; **Ladies' Charitable Reading Circle,** bbl. goods for Marion, Ala. **Worcester:** D. H. F., for S. A. Talladega College, 75. **Wrentham:** C. E. Soc., for support of Nurse at Humacao Hospital, Porto Rico, 5.

**Woman's Home Missionary Association of Mass. and Rhode Island:** Mrs. Amos Lawrence Hatheway, Treasurer. W. H. M. A. for Salaries, 754.

#### Legacies.

**Ashfield:** Henry Taylor, 450. **Boston:** Celia A. Thomas, 403.97. **Granby:** Sam'l Mills Cook, 221.74.

#### RHODE ISLAND—\$345.73.

**Kingston:** Ch., 45.73. **Pawtucket:** Woman's Guild, bbl. goods for Marion, Ala. **Providence:** Plymouth Ch., 25; Social Service League for Saluda, N. C., 25.

#### Legacy.

**Westerly:** Estate of Amelia A. Hall, by S. M. Cathcart, Exec., 250.

NOTE: See also amounts acknowledged under the W. H. M. A. of Mass. and R. I.

#### CENTRAL DISTRICT.

##### CONNECTICUT—\$1,502.94.

**Ansonia:** German Ch., 5. **Bridgeport:** J. D. B., for Talladega College, 25. **Bristol:** Ch., 90; S. S., for Talladega College, 21. **Darien:** Ch., 6.50. **East Canaan:** S. S., for Thomasville, Ga., 7. **Farmington:** H. M. Dept. of Women's Assoc., for Moorhead, Miss., 25. **Franklin:** W. H. M. Soc., for Thomasville, Ga., 8. **Greenwich:** E. A. M., for Talladega College, 10. **Hadlyme:** Ch., 10. **Hartford:** First Ch. of Christ, 224.99. **Kensington:** W. M. Soc., for Lexington, Ky., 10. **Litchfield:** Deacon P. 10; Mrs. W. O. P., 10, for Gregory Institute. **Meriden:** F. P. G., for Talladega College, 10. **Middlefield:** W. M. S., for Lexington, Ky., 5. **Milford:** Miss A. B., 1; Mrs. J. E. B., 1; T. E. B., 2; Mrs. H. S., 6; Mrs. J. E. M., 15; Mrs. K. O., 2; W. E. P., 50c; Mrs. C. A. S., 5; F. M. S., 5; C. H. T., 10; Mrs. L. T., 5; M. P. T., 5; W. T., 1; Mrs. J. D. V., 5; N. W., 5, for Talladega College. **Mt. Carmel:** S. S., for Lexington, Ky., 20. **New Haven:** Center Ch., 250. **New London:** First S. S., for Trinity School, Athens, Ala., 40. **North Woodstock:** Ch., 1.37. **Norwich:** Sodalitas Club, for Lexington, Ky., 10; Miss M. L. S., for Saluda Seminary, N. C., 100. **Oakville:** Union Ch., 17. **Prospect:** C. E. Soc., for support of Nurse Humacao Hospital, Porto Rico, 5. **Putnam:** Second Ch. and S. S., 40.40. **Redding Center:** Mrs. W. S. W., for Marion, Ala., 75. **Sharon:** First Ch., 8.56. **Southington:** Miss M. E., for Lexington, Ky., 2.50. **South Manchester:** F. C. Jr., for Talladega College, 25. **South Coventry:** Ch., 21. **Talcottville:** Mrs. J. E. T., for Marion, Ala., 25. **Thomaston:** C. E. Soc., for support of Nurse at Humacao Hospital, Porto Rico, 5; S. S., for Tougalo College, 10. **Tolland:** "Friends," for Marion, Ala., 2. **Torrington:** First Ch., W. M. Assoc., for Gregory Inst., 10. **Wallingford:** First Ch., Ladies' Benevolent Soc., bbl. goods for Marion, Ala. **Washington:** First Ch., 8. **Watertown:** First Ch., 13.72; Daughters of Covenant, 25; Miss C. E. L., 5; Mrs. T. E. P., 10, for Lexington, Ky. **Westminster:** Ch., 6. **West Haven:** First Ch. S. S., 10 (5 of which for Negro work and 5 for Indians). **Windsor Locks:** Ch., 36. **Woodstock:** First Ch., 24.40.

**Woman's Cong'l Home Missionary Union of Conn.:** Mrs. George Dahl, Treasurer. **Bridgewater:** 8. **Bristol:** 13. **Chester:** 5. **Collinsville:** 13. **Durham:** 2. **East Haven:**

13. **Farmington:** 13. **Franklin:** 8. **Greenfield:** 2. **No. Haven:** 12. **Simsbury:** 16. **So. Coventry:** 5. **South Manchester:** for Thomasville, Georgia, 22. **Stratford:** 7. **Winsted:** Second, 13. Total, \$152.00.

##### NEW YORK—\$1,508.38.

**Albany:** H. A. E., for Talladega College, 10. **Aquebogue:** Ch., 10.13. **Binghamton:** H. D. B., for Talladega College, 10. **Bristol:** Needle Work Guild, package goods for Gregory Inst. **Brooklyn:** Bushwick Ave. Ch., 40; Ocean Ave. Ch., Woman's League, bbl. goods for Marion, Ala.; St. Paul's Cong'l Ch., Ladies' Benevolent Soc., for support of Nurse, Humacao Hospital, Porto Rico, 5; South Ch., 27; South Ch. S. S., 27.89 (17.89 of which for Scholarship); M. L. R., 10. **Buffalo:** Plymouth Ch., Children, for Porto Rico, 5. **Canandaigua:** First S. S., for Santee, Neb., 16.43. **Fairport:** Primary S. S. and Kindergarten, for Marion, Ala., 11.60; Mrs. G., for freight on goods to Grand View, Tenn., 2.02. **Hall:** C. E. Soc., for support of Nurse, Humacao Hospital, Porto Rico, 5. **Midletown:** North St. Ch., box goods for Marion, Ala. **New York:** Broadway Tabernacle Ch., 785.29; Col. P., for Thomasville, Ga., 200; J. H. S., for Talladega College, 50. **Norwich:** Mrs. F. H. B., 10; G. W. R., 10, for Talladega College. **Osecola:** First Ch., 5.50; S. S., 1.50. **Orient:** C. E. Soc., for support of Nurse at Humacao Hospital, Porto Rico, 5. **Perry Center:** C. E. Soc., for support of Nurse at Humacao Hospital, Porto Rico, 5. **Pierrepont Manor:** S. S., for Saluda, N. C., 2.30. **Riverhead:** Sound Ave. Ch., 45.84. **Rodman:** Ch., 3. **Saratoga:** J. H. M., for Talladega College, 2. **Sodus:** Miss S. G. C., bbl. goods for Marion, Ala. **Syracuse:** Plymouth Ch., 112; Philathea Club, for Saluda Seminary, N. C., 50; Mrs. H. A. F., package goods for Marion, Ala. **Wadhams:** Ch., 11.38. **Walton:** Missionary Soc. of Cong'l Ch., for Peabody Academy, 3. **Westmoreland:** Ch., 17. **Willsboro:** Ch., 9.50.

##### NEW JERSEY—\$503.46.

**East Orange:** First Ch., 20; Mrs. C. T. H., package goods for Dorchester Academy. **Glen Ridge:** Ch., 200. **Grantwood:** Ch., 14. **Haworth:** Ch., 9.72. **Nutley:** Saluda Circle for Saluda Seminary, Saluda, N. C., 27.30; C. E. Soc., for Saluda, N. C., 10.10. **River Edge:** First Ch., 17.34. **Short Hills:** Mrs. S. H., for Moorhead, Miss., 10. **Upper Montclair:** Christian Union Ch., 175.

**Woman's Home Missionary Union of the N. J. Conference:** Mrs. Willard E. Buell, Treas. **Plainfield:** Aux., for Heating Plant, Cappahosic, Va., 20.

##### PENNSYLVANIA—\$30.00.

**Philadelphia:** "Friend," for Marion, Ala., 1. **Pittsburgh:** (Allegheny) Slavonic Ch., 5. **Titusville:** Swedish Ch., 4.

**Pennsylvania Union of Cong'l Women's Missionary Societies:** Mrs. David Howells, Treas. **Kane:** W. M. S., for Porto Rico, 5. **Meadville:** W. M. S., for Porto Rico, 5. **Philadelphia:** Park Ch., for Saluda, N. C., 10. Total, \$20.00.

#### INTERIOR DISTRICT.

##### OHIO—\$450.51.

**Akron:** West Ch., 22.25; F. F., for Talladega College, 16.50. **Amherst:** Second Ch., 2.70. **Ashtabula:** First Ch., 15; C. E. Soc., for Lexington, Ky., 10. **Bellevue:** Ch., 4. **Brookfield:** Ch., 1.65; S. S., 1.25. **Cincinnati:** Walnut Hills Ch., 28.86; Walnut Hills Ch., C. E. Soc., for support of Nurse, Humacao Hospital, Porto Rico, 5; D. A. R., for Grand View, Tenn., 4. **Cleveland:** Archwood Ch., 47; First Ch., 17.28; Grace Ch., 4.50; Highland Ch., 3.10; Hough

Ave. Ch., 23.02; St. James Missionary Soc., bbl. goods for Marion, Ala.; A. M. G., for Tougaloo College, 10. **Coolville:** Ch., 5.82. **Cuyahoga Falls:** Ch., 7.10. **East Cleveland:** East Ch., 5.65; Calvary Ch., 5. **Huntsburg:** Ch., 1. **Lima:** Ch., 6.05. **Lock:** Ch., 4. **Mansfield:** Mayflower Ch., 9.95. **Martins Ferry:** Ch., 5.75. **Mt. Vernon:** Ch., 24. **Newton Falls:** Ch., 2.25. **North Monroeville:** Ch., 10.20. **Oberlin:** First Ch., 15.30; Second Ch., 22.79. **Sandusky:** Ch., 10.07; S. S., 1.18; C. E. Soc., 59c. J. M. F., for Talladega College, 5. **Springfield:** First Ch., Young Women's Missionary Soc., for support of Nurse at Humacao Hospital, Porto Rico, 5; Lagonda Avenue Ch., C. E. Soc., for support of Nurse, Humacao Hospital, Porto Rico, 5. **Toledo:** Park Ch., 5.84; Washington St. Ch., 12.75. **Twinsburg:** Ch., 5.60; S. S., 2.60.

**Woman's Home Missionary Union of Ohio:** Mrs. F. E. Walters, Treasurer. **Berea:** S. S., for Pleasant Hill, 2. **Brookfield:** W. S., 53c; S. S., 40c. **Chardon:** W. A., 1.67. **Cleveland:** Grace, W. S., 92c; Park, C. S., 87c; Plymouth, S. S. for support of Nurse at Humacao Hospital, Porto Rico, 11. **Columbus:** Grandview Hts. W. S., 3.22; South, 1.30; Plymouth, L. S., 2.76. **Gomer:** L. L. L., 1.38. **Jefferson:** C. E., 1.15; S. R., 3.91. **Lima:** W. S., 1.93. **Lock:** W. S., 1.31. **Madison:** Central, W. S., 1.91. **Marietta:** First, W. M. S., 2.81. **Martins Ferry:** 1.84. **New London:** W. A., 95c. **North Monroeville:** M. S., 3.22. **Sullivan:** W. S., 98c; S. S., 1.15. **Zanesville:** M. S., 9.20. Total, \$6.41.

#### MICHIGAN—\$221.92.

**Allegan:** C. E. Soc., for support of Nurse at Humacao Hospital, Porto Rico, 5. **Buckley:** Ch., 1.50. **Covert:** Ch., 8. **Grass Lake:** C. E. Soc., for support of Nurse at Humacao Hospital, Porto Rico, 5. **Howard City:** Ch., 80c. **Kendall:** Ch., 1.40. **Lansing:** Plymouth Ch., 24; J. H. M., for Talladega College, 25. **Laurium:** Calumet Ch., for S. A., Talladega College, 18.75. **Morenci:** Ch., 16. **New Baltimore:** Ch., 2. **Old Mission:** Ch., 2.67. **Olivet:** Ch., 8. **Redridge:** Mich., C. E. Soc. for support of Nurse at Humacao Hospital, Porto Rico, 5. **Romeo:** Ch., 3.50. **St. Claire:** Miss M. M., for Kings Mountain, N. C., 2. **South Haven:** Ch., 4. **Suttons Bay:** Ch., 3.20.

**Woman's Home Missionary Union of Mich.:** Mrs. C. O. Davis, Treasurer. **Charlevoix:** 1.95. **Delhi:** 1.30. **Grand Blanc:** 9. **Grass Lake:** 5.20. **Hudson:** 6.55. **Laingsburg:** Primary, for Athens, Ala., 1.50. **Ludington:** 2.60. **Olivet:** 8. **W. H. M. U. of Mich.:** for salary, West Tampa, Fla., 50. Total, \$86.10.

#### WESTERN DISTRICT.

#### ILLINOIS—\$532.06.

**Canton:** Ch., 11. **Campaign:** First Ch., 25. **Chicago:** Pacific S. S., 1.25; W. F. L., for Talladega College, 50; W. H. T., for Tougaloo College, 25. **Decatur:** First Ch., 36. **Galesburg:** Central Ch., 50. **Geneseo:** "A Friend," 25. **Lacon:** First Ch., 5. **Oak Park:** Third Ch., 7.31; Third Ch. C. E. Soc., for support of Nurse at Humacao Hospital, Porto Rico, 5; Oak Park, Mrs. D., for Marion, Ala., 3. **Onarga:** S. S., 3. **Paxton:** Mrs. J. B. S., 5, and box of goods for Marion, Ala. **Peoria:** Union Ch., 3.42. **Roscoe:** Ch., 2.10. **Sterling:** Ch., 7.88. **Whenton:** "Friend," for Marion, Ala., 1.25. **Wyanet:** Ch., 25.

**Woman's Home Missionary Union of Illinois:** Mrs. W. M. Fitch, Treasurer. **Big Rock:** W. S., 2. **Brookfield:** W. S., 1.64. **Chicago:** Green St., W. S., 1.50; New First W. S., 7; C. E., 3.50; Pilgrim Woman's Federation, 10; Rogers Park W. S., 8; South Ch., Woman's Assoc., 7; University, W. S., 7. **Decatur:** W. S., 2. **DeKalb:**

W. S., 4; C. E., 2. **Dwight:** W. S., 1. **Elburn:** W. S., 2.50. **Evanston:** W. S., 15. **Geneseo:** W. S., 3. **Grayland:** W. S., 1. **Gridley:** W. S., 7. **Kewanee:** W. S., 1.50. **La Grange:** S. S., 20.25. **La Harpe:** W. S., 5. **Lombard:** W. S., 6. **Lockport:** W. S., 2. **Lyonsville:** W. S., 3. **Moline:** First W. S., 9. **Oak Park:** First W. S., 39; Fourth W. S., 1. **Odell:** W. S., 6.50. **Ottawa:** W. S., 5. **Peoria:** First W. S., 5. **Plymouth:** W. S., 2. **Rantoul:** W. S., 1. **Rogers Park:** C. E., 3. **Rosemond:** W. S., 2. **Sandwich:** W. S., 11. **Shabbona:** W. S., 4. **Sheffield:** W. S., 3.16. **So. Danville:** W. S., 1.50. **Spring Valley:** W. S., 5. **Sterling:** W. S., 4. **Sullivan Valley:** W. S., 7. **Tonica:** W. S., 5. **West Chicago:** W. S., 2. **Woodstock:** W. S., 2. Total, \$241.05.

#### IOWA—\$1,341.42.

**Algona:** Ch., 6.20. **Ames:** Ch., 3. **Cedar Falls:** Ch., 13.60; S. S., 8. **Cedar Rapids:** Mrs. E. T., andirons for fire place in Teachers' Sitting Room, Macon, Ga. **Davenport:** Edwards Ch., 7.35. **Des. Moines:** Greenwood Ch., 5.40; Plymouth Ch., 4.85. **Dubuque:** Immanuel C. E. Soc., for American Highlanders, 5. **Eldora:** C. McK. D., for Grand View, Tenn., 25. **Elkader:** Ch., 5. **Emmetsburg:** Ch., 12.50. **Farmington:** Miss J. F., bbl. goods for Marion, Ala. **Fort Dodge:** Ch., 14.60. **Gaza:** Ch., 7. **Genoa:** Buff. Ch., 4. **Gilman:** Ch., 3.75. **Iowa City:** Ch., 15. **Le Mars:** W. M. S., 5. **McGregor:** Ch., 4.20. **Manchester:** Ch., 10. **Maquoketa:** Ch., 5. **Marion:** Ch., 5. **Mason City:** Ch., 15. **Mobile:** Ch., 4.50. **Newton:** First Ch., 25. **Oskaloosa:** Ch., 4.10. **Perry:** Ch., 2.10. **Peterson:** W. M. S., 3.71; S. S., 2. **Red Oak:** Ch., 4.75; W. M. S., 3.50; Donation from the Heirs of the Estate of E. M. Carey, for Talladega College, 1,000. **Rodney:** Ch., 63c. **Salem:** W. M. S., bbl. and box goods for Moorhead, Miss. **Sloan:** Ch., 8.33. **Somers:** Ch., 2. **Strawberry Point:** Ch., 7. **Rockford:** Ch., 2. **Waverly:** Mrs. L. C., for Tillotson College, 5. **Webster City:** Ch., 17.50. **Westfield:** Ch., 7.

**Woman's Home Missionary Union of Iowa:** Through Cong'l Conference. **Algona:** 1.65. **Cherokee:** 3.50. **Clear Lake:** 3.50. **Cinton:** 1.55. **Dubuque:** First, 4.40. **Eldora:** 1.10. **Gilbert:** 15.50. **Grinnell:** 12.65. **Lyons:** 10c. **Manchester:** 2.50. **Moorland:** 1.20. **Newell:** 2. **Oskaloosa:** 45c. **Rockford:** 3.50. **Rowan:** 1. **Shenandoah:** 3. **Vining:** S. S., 25c. Total, \$57.85.

#### WISCONSIN—\$145.15.

**Arena:** Second Ch., 2; C. E. Soc., bbl. goods for Marion, Ala. **Burlington:** Ch., 15. **Janesville:** Ch., 13.60; S. S., 1.69. **Kenosha:** First Ch., 13. **Lancaster:** First Ch., 7.50. **Milton:** First Ch., 2.50. **Mukwonago:** Ch., 9. **Norris:** Mrs. A. B. B., for Grand View, Tenn., 1. **Sparta:** Ch., 5; C. E. Soc., for support of Nurse at Humacao Hospital, 5. **Stoughton:** Ch., 2.36. **Waupun:** R. H. O., for Heating Plant, Douglass Hall, Capahosic, Va., 1. **Whitewater:** Prim. Dept. for Marion, Ala., 5.

**Woman's Home Missionary Union of Wisconsin:** Miss Mary L. McCutchan, Treasurer. **Appleton:** W. M. S., 10. **Baraboo:** Mission Club, 2.75. **Brodhead:** 3. **Clin-ton:** 4. **Delavan:** Curtis Club, 2. **Genoa Junction:** 1. **Hartland:** 6. **Janesville:** 8. **Lake Geneva:** 9.25. **Milwaukee:** Grand Ave., 3. **Sparta:** 7.50. **Waukesha:** 5. Total, \$61.50.

#### MINNESOTA—\$274.33.

**Arco:** Ch., 50c. **Austini:** Ch., 6. **Belgrade:** Ch., 8c. **Benson:** Ch., 54c. **Big Lake:** Ch., 63c. **Brainerd:** First Ch., 3.25. **Cedar Spur:** Ch., 40c. **Dodge Center:** Ch., 93c. **Duluth:** Pilgrim Ch., 6.25. **Excelsior:** W. M. S., for Lexington, Ky., 10. **Fond du Lac:** Ch., 25c. **Glyndon:** Ch., 1.08. **Graceville:** Ch., 55c. **Granada:** Ch., for Fisk University,



**5. Lake City:** First Ch., 1.46. **Madison:** Ch., 3. **Mahnomen:** Ch., 5c. **Marshall:** Ch., 1. **Minneapolis:** Fifth Ave., 5.35; First Ch., 7.50; Forest Heights Ch., 3.65; Fremont Avenue Ch., 4.50; Linden Hills Ch., 3.75; Lowry Hill Ch., 1.34; Lynnhurst Ch., 1.75; Park Ave. Ch., 16.77; Pilgrim, 3.27; Plymouth Ch., 48.80; St. Louis Park, Ch., 5c; Rev. J. E. P., for Kings Mountain, N. C., 5; Miss I. S., box goods for Kindergarten, Marion, Ala. **Monticello:** Ch., 1.33. **Moorhead:** Ch., 1.25. **New Ulm:** Ch., 4.20. **Northfield:** Miss E. J. G., box goods for Marion, Ala. **Pitt:** Ch., 15c. **Plainview:** Ch., 78c. **Rochester:** Ch., 3.63. **Sandstone:** Ch., 20c. **St. Paul:** Atlantic Ch., 5c; St. Anthony Park Ch., 19.82; Immanuel Ch., 5; Pacific Ch., bbl. goods for Moorhead, Miss. **Sleepy Eye:** Ch., 70c. **Springfield:** Ch., 21c. **Spring Valley:** Ch., 1.25. **Stewartville:** Ch., 2.35. **Wabun:** Ch., 65c. **Wayzata:** Mrs. O. J. G., box goods for Marion, Ala. **Williams:** Ch., 7c. **Zumbrota:** Ch., 25c.

**Woman's Home Missionary Union of Minn.:** Mrs. A. E. Fancher, Treas. **Anoka:** 85c. **Belgrade:** 1.95. **Bertha:** 18c. **Cable:** 55c; **Campbell:** 30c. **Cannon Falls:** First, 82c. **Cottage Grove:** 52c. **Dugdale:** 31c. **Edina:** 45c. **Fairmont:** 1.02; **Woman's Soc.,** 50c. **Freeborn:** 1.55. **Garvin:** 25c. **Glyndon:** 25c. **Hawley:** 25c. **International Falls:** 51c. **Lake City:** First, 36c. **Lamberton:** 25c. **McGrath:** 38c. **Marietta:** 40c. **Marshall:** 1.18. **Medford:** 51c. **Minneapolis:** Fifth Ave., 1.53; Forest Heights, 1.53; Lynnhurst, 31c; Minnehaha, 20c; Morningside, 52c; Pilgrim, 2.24; Pilgrim, 14.93; Vine, 36c. **Minnewashta:** 28c. **Montevideo:** 2.02. **Monticello:** 54c. **New Richland:** 89c. **North Branch:** 25c. **Northfield:** S. S., 5.10. **Oak Grove:** 30c. **Remer:** 31c. **Robbinsdale:** 2.91. **Rose Creek:** 25c. **St. Charles:** 65c. **St. Cloud:** 42c. **St. Paul:** Cyril, W. M. S., 38c; S. S., 25c; Olivet, 2.55; **Woman's Soc.,** 85c; **Pacific, Woman's Soc.,** 85c. **Sauk Rapids:** 65c. **Sherburn:** 50c. **Sleepy Eye:** 85c. **Spring Valley:** 4.40. **Tyler:** 65c. **Walnut Grove:** 20c. **Waseca, Woman's Soc.,** 1.53; **C. E. Soc.,** 51c. **Waterville:** 40c. **Williams:** 36c. **Winona:** **Woman's Soc.,** 21.25; **Young Women,** 4.25. **Worthington:** 38c. **Total,** \$89.69.

## MISSOURI—\$225.00.

**Kansas City:** Westminster Ch., 225.

## KANSAS—\$96.30.

**Kansas City:** First Ch., 5. **Lawrence:** Plymouth Ch., 20.83. **Mound City:** First Ch., 1. **Neosho Falls:** Ch., 3.50. **Paola:** Plymouth Ch., 9.50. **Pittsburg:** F. M. M., 5. **Sabetha:** First Ch., 15. **Sedwick:** First Ch., 6.17. **Stockton:** Missionary Soc., bbl. goods for Marion, Ala. **Topeka:** Central Ch., 12; First Ch., 13.30. **Wichita:** A. L. D., for Talladega College, 5.

## NEBRASKA—\$56.55.

**Alma:** Ch., 2. **Germantown:** German Ch., 7. **Hastings:** Ch., 14.80. **Newcastle:** Ch., 2. **Ravenna:** Ch., 12.75. **Taylor:** S. S., for Moorhead, Miss., 4.41; Mrs. M. H., 3.59; Mrs. J. O. S., 2, for Moorhead, Miss. **Waverly:** First Ch., 8.

## NORTH DAKOTA—\$35.23.

**Beulah:** Friedens Ch., 3.02. **Golden Valley:** Hoffnungs Ch., 6.08. **Halliday:** Pilgrim Ch., 1.46. **Hazen:** Bethel Ch., 3.34. **Hebron:** Johannes Ch., 1.10. **Mayville:** Ch., 5.23. **Willis:** Bethesda Ch., 5. **Frendental:** Ch., 5. **Newburg:** Ch., 5.

## SOUTH DAKOTA—\$19.05.

**Brentford:** Ch., 4. **Huron:** Ch., 6.30. **Mission Hills:** Ch., S. S., 2.40. **Mitchell:** C. E. Soc., for support of Nurse, Humacao Hospital, Porto Rico, 5. **Redig:** Ch., 1.35.

## COLORADO—\$61.88.

**Bethume:** German Ch., 10. **Berthoud:** German C. E. Soc., for support of Nurse at Humacao Hospital, Porto Rico, 5. **Colorado Springs:** First Ch., 28.93; "Friends," package goods for Kings Mountain, N. C. **Denver:** Fourth Ave. Ch., 7.95; Plymouth S. S., 10.

## OKLAHOMA—\$24.85.

**Anadarko:** Ch., 85c. **Manitou:** German Friedens Ch., 3. **Weatherford:** German Zion Ch., 15. **Okla. Cong'l Conference:** for Tillotson College, 6.

## PACIFIC DISTRICT.

### CALIFORNIA (Northern)—\$829.57.

**Alturas:** Ch., 7.45. **Berkeley:** First Ch., 55; North Ch., 11.50; by Mrs. O. W. L., for Saluda, N. C., 50. **Big Valley:** Ch., 2.50. **Bowles:** Ch., 2.46. **Ceres:** First Ch., 4.59. **Ferndale:** Ch., 17.43. **Grass Valley:** Ch., 2.25. **Kenwood:** Ch., 4. **Martinez:** Ch., 4.70. **Mill Valley:** C. E. Soc., 75c. **Murphys:** Ch., 28c. **Niles:** Ch., 3.51. **Oakland:** First Ch., 155.01; Japanese Ch., 1.10; Pilgrim Ch., 2.53; Plymouth Ch., 81. **Oleander:** Ch., 7.58. **Oroville:** Ch., 16. **Pacific Grove:** Ch., 15.12. **Palo Alto:** Ch., 10.25. **Petaluma:** Ch., 8.85. **Pittsburg:** Ch., 1. **Redwood City:** Ch., 6.05. **Rio Vista:** Ch., 5.82. **Ripon:** Ch., 6. **San Francisco:** First Ch., 33; Japanese Ch., 2; "L. H. S.," for Oriental Missions, 30. **San Jose:** Ch., 100. **Santa Rosa:** First Ch., 11.50. **San Mateo:** Ch., 5. **Santa Rosa:** First Ch., 4.20. **Sebastopol:** Ch., 88c. **Soquel:** C. E., 5. **Sunnyvale:** Ch., 5.33. **Woodside:** C. E., 5—O. T. B., 2; C. N. C., 5; E. W. K., 5.

**Woman's Home Missionary Union of No. Cal.:** Mrs. O. W. Lucas, Treas. **Alturas:** 63c. **Berkeley:** First, 10.50. **Big Valley:** 84c. **Ferndale:** 6.96. **Grass Valley:** 42c. **Oakland:** First, 32.66; Pilgrim, 3.46; Japanese, 21c. **Pittsburg:** 38c. **Redwood City:** 1.15. **Ripon:** 1.05. **San Francisco:** First, 58.17; Mission, 4.20; Richmond, 1.26. **Stockton:** 6.30. **Saratoga:** 3.82. **Sunnyvale:** 92c. **Total,** \$132.93.

### CALIFORNIA (Southern)—\$888.83.

**Bakersfield:** First Ch., 5. **Bloomington:** Ch., 2.75. **Chula Vista:** Ch., 3.06. **Claremont:** Ch., 28.28; H. E. R., for Modoc Co. Indian Work, 25. **Eagle Rock:** Ch., 1.15. **Esccondido:** Ch., 2.20. **Etiwanda:** C. E., for Hospital at Humacao, Porto Rico, 15. **Graham:** Ch., 88c. **Hawthorne:** Ch., 3.30. **La Jolla:** Ch., 6.60. **Long Beach:** Ch., 16.50; S. S., by Mrs. R., 25. **Los Angeles:** First Ch., 157.82; Bethany Ch., 1.46; Grace Ch., 55c; First, 12.82; East, 1.50; Olivet, 1.54; Pilgrim, 9; Athens, 1.07; Hollywood, 20; "Friend," for Tillotson College, 5; Mrs. J. J. F., for S. A. at Dorchester Acad., 5. **Maricopa:** Ch., 6. **Monrovia:** Ch., 8.54. **National City:** Ch., 2.12. **Palms:** Ch., 23c. **Pasadena:** First Ch., 74; First Ch., Special, 50.59 additional; Lake Ave. Ch., 12; Pilgrim Ch., 5.49. **Paso Robles:** Ch., 1.98. **Pomona:** Ch., 6.27. **Redondo Beach:** Ch., 2.75. **Redlands:** Ch., 19.25. **Riverside:** Ch., 15. **San Bernardino:** First Ch., 2.84; W. E. B., 5. **San Diego:** First Ch., 27.80; Park Villas Ch., 1.10. **Santa Ana:** Ch., 30. **Santa Barbara:** Ch., (Special) 10. **San Diego:** First Ch., 25.44; First Ch., C. E. Soc., for Hospital at Humacao, P. R., 10. **San Jacinto:** Ch., 2.16. **Santa Ana:** Ch., 15. **Santa Barbara:** Ch., 5. **Saticoy:** Ch., 4.84. **Sherman:** Ch., 1.73. **Villa Park:** Ch., 3.25. **Whittier:** Ch., 50—M. L. A., 10.

**Woman's Home Missionary Union of Southern California:** Mrs. E. C. Norton, Treas. **Claremont:** 4. **Long Beach:** 6. **Los Angeles:** First, 34.88; Garvanza, 5.95; Vernon, 2; Colegrove, 1; Messiah, 5.40; Bethany, 2. **Ontario:** 10.20. **Pasadena:** First, for Albuquerque, New Mexico, 43;



West Side (Neighborhood), 10. **Pomona:** 8. **San Diego:** Mission Hills, 1.80. **Sierre Madre:** 1.20. **Whittier:** 6. Total, \$141.43.

**OREGON—\$229.52.**

**Beaver Creek:** First Ch., 2.20; St. Peters, 5.50. **Ione:** Ch., 6. **Oswego:** Ch., 55c. **Portland:** First Ch., 8; A. H. H., 20; Ebenezer, German (First) Ch., 20; Highland Ch., 6.18; Second, Ger. Ch., 9. **Sunnyside:** Ch., 40. **Zion:** German, Ch., 28. **Salem:** Central Ch., 9; Rural Ch., 2. **Scappoose:** Ch., 11. **St. Helen's:** Ch., 2.09. **The Dalles:** Ch., 55.—**H. G. C.:** 5.

**WASHINGTON—\$332.62.**

**Anacortes:** Ch., 1. **Bellingham:** Ch., 1.57. **Chattaroy:** Ch., 95c. **Endicott:** German Ch., 40; P. B., 25. **Irby:** German Cong. Emmaus Ch., 50; Rev. G. G., 10. **Krupp:** Zion Ch., 5.45. **Odessa:** Friedensfeld, German Ch., 20; Eng. Ch., 9.31. **Olympia:** Ch., 1.75. **Orchard Prairie:** Ch., 70c. **Pleasant Valley:** Ch., 1.40. **Spokane:** Westminster C. E., 5; Plymouth, Ch., 2.45. **Quincy:** German Ch., 15. **Ralston:** German Ch., 15. **Richmond Beach:** Ch., 52c. **Ruff:** Ebenezer Ch., 9.34. **Seattle:** Fairmount Ch., 4; Fauntleroy Ch., 77c; Stellacoom, Ch., 3.50; Tonasket, Ch., 17c; Trent, Ch., 74c; Green Lake Ch., 7; First German Ch., 3; Columbia Ch., C. E. Soc., for support of Nurse, Humacao Hospital, P. R., 5; Mrs. G. R. B., 5; Mrs. A. C. K., 4, for Marion, Ala. Tacoma: First Ch., 25. Walla Walla: Ch., 60.

**IDAHO—\$22.10.**

**Challis:** Ch., 5. **Hope:** Ch., 3.47. **Cootenaw:** Ch., 2.10. **Lewiston:** 53c. **McCall:** Ch., 2. **Meridian:** Fairview Ch., 2. **Mountain Home:** Ch., 7.

**ARIZONA—\$3.50.**

**Tombstone:** Ch., 3.50.

**THE SOUTH, &c.****VIRGINIA—\$8.25.**

**Vanderwerken:** Ch., 8.25.

**WEST VIRGINIA—\$ .40.**

**Through W. H. M. U. of Ohio:** by Mrs. F. E. Walters, Treas. Ceredo: M. S., 40c.

**KENTUCKY—\$1.19.**

**Louisville:** Plymouth Ch., 1.19.

**NORTH CAROLINA—\$13.40.**

**Bricks:** S. S., 7.70. **Gastonia:** W. W., for King's Mountain, N. C., 50c. **Raleigh:** First Ch., 5.20.

**GEORGIA—\$10.00.**

**Beachton:** Ch., 5. **Macon:** E. W. C., for Ballard School, 5.

**ALABAMA—\$38.00.**

**Brantley:** Ch., 1. **Hackleburg:** First Ch., 2. **Haleyville:** Ch., 2. **Luverne:** Ch., 1. **Phoenix:** Ch., 1. **Talladega:** Miss L. C., for King's Mountain, N. C., 30. **Troy:** Ch., 1.

**MISSISSIPPI—\$12.50.**

**Moorhead:** F. A. G., for Girls' Industrial School, 5. **Mound Bayou:** C. B., 2.50; W. N. L., 5, for Mound Bayou School.

**LOUISIANA—\$111.25.**

**New Orleans:** Straight College Students, 100; "A Friend," for Kindergarten, Knox Institute, 11.25.

**TEXAS—\$15.00.**

**Austin:** Miss E. F., for Tillotson College, 3. **Corpus Christi:** Ch., 1.25. **Dallas:** Junius Heights S. S., 1.50. **Houston:** Pilgrim Ch., 65c. **Orange Mission:** 60c. **Roxton:** Bethel Ch., 4. **Runge:** Helena Ch., 1. **Texas Cong'l Conference:** for Tillotson College, 3.

**HAWAII—\$5.25.**

**Kahului:** Ch., 5.25.

**SUMMARY OF RECEIPTS FOR  
NOVEMBER, 1917.**

Donations .....	\$12,483.99
Legacies .....	2,973.74
Total .....	\$15,457.73

**SUMMARY OF RECEIPTS FOR  
TWO MONTHS.**

**From October 1 to November 30, 1917.**

Donations .....	\$31,334.19
Legacies .....	8,405.56
Total .....	\$39,739.75

**Congregational Church Building Society**

**Charles H. Baker, Treasurer - 287 Fourth Avenue, New York, N. Y.**

(Continued from December number)

**Miscellaneous \$972.41.**

**Asbury Park:** N. J., 247.53. **Billings,** Mont., Ins., 106.13. **Brooklyn,** N. Y., rent, 62.97. **Lead,** S. D., ret. prem., 12.76. **Pilgrim Church,** New York, 375. **Rent Room** 820, 42.42. **Reno,** Nev., 25.50. **Refunds,** 86. **Notary Fees,** 11.60.

**For Particular Churches \$8.75.****MICHIGAN—**

**Olivet:** for W. Tampa, Fla., 8.75.

**For Parsonage Building \$5,872.92.****CALIFORNIA—**

**Los Angeles:** Plymouth, 125. **Rocklin:** 12.50. **San Francisco:** Beth., 36. **Wasco:** 1st, 15.

**COLORADO—**

**Craig:** 1st, 82.50. **Fort Collins:** German, 50. **Juliesburg:** 1st, 25. **Redvale:** 1st, 405.

**CONNECTICUT—**

**Bridgeport:** A friend, 25. **Brooklyn:** N. G. W., 5. **Lakeville:** H. B. N., 5. **Meriden:** W. H. C., 5. **Middletown:** W. W. W., 100. **New Britain:** S. G. R., 50. **Newington:** J.

M. B., 3. **North Granby:** Swedish, 25. **Norwich:** L. B. E., 1.

**GEORGIA—**

**Columbus:** 1st, 40.

**ILLINOIS—**

**Chicago:** Wellington Ave., 150. **Paxton:** M. E. S., 25.

**IOWA—**

**Belle Plaine:** 1st, 100. **Eddyville:** 1st, 20. **Perry:** 1st, 60. **Riceville:** D. W. K., 50.

**KANSAS—**

**Douglass:** 21.

**LOUISIANA—**

**Lake Charles:** Redeemer, 43.20; Woodbury, 6.

**MAINE—**

**Ashland:** Union, 30. **Bath:** A. L. P., 2. **East Baldwin:** F. B., 2. **Lincoln:** 1st, 30. **South Berwick:** J. S., 50.

**MASSACHUSETTS—**

**Brookline:** E. R. L., 20. **Fall River:** C.

L. & A. H. B., 25. Falmouth: C. L. R., 30. Florence: F. N. L., 20. Framingham: C. K., 3. Gloucester: M. A. B., 5. Holbrook: L. B. M., 1. Housatonic: A. R. T., 5; M. R., 10. Hyde Park: A. B. T., 100. Lincoln: N. G. T., 5. Medford: E. J. W., 5; D. W. W., 5. Natick: F. S. L., 5. Newton Highlands: A. F. H., 10. Newtonville: E. A. R., 2. North Easton: Swedish, 50. Petersham: E. B. D., 100. Wellesley Farms: S. E. W., 10. West Medway: F. S. K., 25.

#### MICHIGAN—

Big Rapids: 1st, 35. Onondaga: 1st, 20.

#### MINNESOTA—

Ada: 40. Freeborn: 30. Mankato: 1st, 33.75. Morris: 1st, 75.

#### MISSOURI—

Kansas City: T. A. N., 20.

#### MONTANA—

Baker Lake: 25. Ballantine: 1st, 40. Hardin: 1st, 60. Hedgesville: 30.

#### NEBRASKA—

Beemer: 1st, 25. Dunning: 15. Hastings: German, 100. Loomis: 25. McCook: German, 50. Norfolk: Omaha Ave., 50. River-ton: 12.50. Uehling: 1st, 30.

#### NEW HAMPSHIRE—

Hampton: S. S. L., 10. Keene: M. A. F., 2. Lisbon: M. R. C., 3. Manchester: H. J. P., 10. New London: R. M. M., 5. Rindge: E. L. W., 2; H. E. W., 8.54.

#### NEW MEXICO—

Gallup: Christ, 340.

#### NEW YORK—

Cortland: M. K. H., 4. Jamestown: Pilgrim, 50. Mt. Vernon: M. B., 5. Pine Island: German, 25. Portchester: 75. Richmond Hill: N. A. S., 3. Rockaway Beach: 1st, 80. Syracuse: J. C. R., 5.

#### NORTH CAROLINA—

Burlington: Clinton Mem., 5.

#### NORTH DAKOTA—

Beach: 60. Mohall: Union, 10. Nekoma: 20. New Rockford: 1st, 50. Regent: 20. Sentinel Butte: 1st, 50.

#### OHIO—

Twinsburg: A Friend, 500.

#### OKLAHOMA—

Breckenridge: 1st, 7.50. West Guthrie: Union, 11.75.

#### PENNSYLVANIA—

Edwardsville: Bethesda, 50. Shenandoah City: 1st, 50. Titusville: Swedish, 40.

#### RHODE ISLAND—

Pawtucket: Smithfield, 125. Peacedale: C. H., 10; H. M. B., 25.

#### SOUTH DAKOTA—

Belle Fourche: 1st, 12.50. Clear Lake: 1st, 40. Cottonwood: 35. Newell: 1st, 30. Sioux Falls: 1st, 250. Wakonda: 1st, 75.

#### TEXAS—

Dallas: Central, 300.

#### UTAH—

Provo: 1st, 129.18.

#### WASHINGTON—

Anacortes: Pilgrim, 40. Batum: German, 25. Everett: Swedish, 50. Ione: 1st, 12.50. Lowell: Union, 12.50. Meyers Falls: 1st, 7.50. Pasco: 1st, 10. Rainston: Salem, 35. Rosedale: 20. Stevenson: 1st, 13. Sunny-side: 1st, 50.

#### WISCONSIN—

Boscobel: 1st, 75. Cashton: 20. Cumberland: 1st, 20. Embarras: 20. Hancock: 40. New London: 1st, 50. Oshkosh: Plymouth, 60. Trego: 1st, 17.50.

For Church Building .....\$45,449.30  
For Particular Churches ..... 8.75  
For Parsonage Building ..... 5,372.92

Totals .. .....\$51,831.97

## Congregational Education Society

S. F. Wilkins, Treasurer

14 Beacon Street, Boston, Mass.

### Receipts, November, 1917

#### ARIZONA—\$1.75.

Tombstone 1st, 1.75.

#### CALIFORNIA (Southern)—\$14.76.

Claremont: Friend, 1. Hawthorne: 30c. Long Beach: 85c. Los Angeles: Bethany, 7c; First, 1.91; Grace, 5c. Maricopa: 54c. National City: 19c. Pasadena: 1st, 2.50; Pilgrim, 19c. Paso Robles: 18c. Redlands: 1.75; Friend, 2. Redondo Beach: 25c. San Bernardino: 1st, 26c. San Diego: 1st, 2.07; La Jolla, 60c. San Jacinto: 5c.

#### COLORADO—\$5.86.

Denver: 4th Ave., 1.86. Pueblo: Pilgrim S. S., 4.

#### Connecticut—\$419.14.

Andover: 1st, 4.70. Bridgeport: Olivet, 10. Chaplin: 5.92. Coventry: 2nd, 4. Hartford: 1st, 185.60. Montville: 1st, 4. New Haven: 1st, 75. Norwich: Greenville, 5. Oakville: Union, 6. Putnam: 2nd, 21.97. South Coventry: 1st Ch., 7. Thomaston: 8.66. Washington: 1st, 2.75. Watertown: 1st, 4.57. Westford: 1. Windsor Locks: 8.

Woman's Home Missionary Union: Bloomfield: 3. Bridgewater: 6.52. Bristol: 6. Brooklyn: 5. Collinsville: 6. East Haven: 6. Farmington: 6. Greenfield: 1. North Haven: 5. Old Saybrook: 5.45. Po-

quonock: 3. Simsbury: 4. Stratford: 2. Winsted: 1st, 6.

#### FLORIDA—\$38.88.

Arch Creek: 5. Daytona: 1st, 33.88.

#### ILLINOIS—\$295.70.

Boven: 4. Budai: 10.80. Chicago: Forest Glen, 2; Pacific S. S., 1.25; Rogers Park, 25; Warren Ave., 3.21. De Pue: 1.70. Evanston: 1st, 100. Ivanhoe: 1.63. Lacon: 5. Lockport: Ch., 1.45; S. S., 1.05. Malta: 1.16. No. Aurora: Union, 5. Peoria: 1st, 58; Union, 1.80. Waverly: 1.50.

Woman's Home Missionary Union: An-nawan: W. S., 1. Big Rock: W. S., 1. Chi-cago: Grayland W. S., 1; New First W. S., 7; Pilgrim W. Fed., 4; Ravenswood, W. S., 10; Rogers Park, W. S., 3; C. E., 2; South, W. Assn., 2; Univ., W. S., 3. Decatur: W. S., 1. Elburn: W. S., 1. Evanston: 1st, 5. Geneseo: W. S., 1. La Harpe: W. S., 5. Lombard: W. S., 2. Lyonsville: W. S., 1. Moline: 1st W. S., 4. Ottawa: 2. Polo: W. S., 1. Rantoul: W. S., 1. Rosemond: 1. Shabbona: W. S., 3. Spring Valley: W. S., 2. Sterling: W. S., 2. Stillman Valley: W. S., 3. Tonica: W. S., 1.15. Woodstock: W. S., 1.

#### IOWA—\$133.23.

Ames: 1.50. Cedar Falls: 6.80. Daven-



port: Edwards, 3.67. Des Moines: Greenwood Ch., 2.85; S. S., 4.75; Plymouth, 2.74. Elkader: 2.50. Emmetsburg: 6.25. Fort Dodge: 8.25. Genoa Bluff: 2.50. Gilman: 1.15. Iowa City: 7.50. Le Mars: W. S., 5. McGregor: 2.37. Manchester: 5. Marion: 3. Mason City: 10. Merville: 2.25. Oskaloosa: 2.10. Otho: 7. Perry: 1.15. Rodney: 3.1c. Sloan: 4.71. Somers: 2. Strawberry Point: 4. Webster City: 8.75. Westfield: 4.

Woman's Home Missionary Union: Algona: 80c. Cherokee: 1.75. Clear Lake: 1.75. Clinton: 75c. Dubuque: 1st, 2.20. Eldora: 58c. Grinnell: 6.30. Lyons: 5c. Manchester: 1.25. Moorland: 65c. Newell: 1. Oskaloosa: 20c. Rockford: 1.70. Rowan: 50c. Shenandoah: 1.50. Vining: S. S., 15c.

#### KANSAS—\$25.95.

Garnett: 4. Lawrence: Plymouth, 12.50. Mound City: 1st, 1. Neosho Falls: 2.45. Sabetha: 1st, 6.

#### LOUISIANA—\$1.00.

Lake Peigneur: St. Peter's S. S., 1. MAINE—\$23.00.

Bath: Winter St., 5. Belfast: 1st, 3. Burlington: 1. Camden: 1st, 6. Ellsworth Falls: Union, 1. Foxcroft & Dover: 4. Orono: 3.

#### MASSACHUSETTS—\$971.71.

Ashby: Orth, 8.19. Boston: Dorchester Village, 14. Brockton: Porter, 33.75. Brookline: Leyden, 189.94. Cambridge: Prospect S. S., 10. Carlisle: 3.50. Cohasset: 2nd, 1.51. Dedham: 1st, 13.81. E. Bridgewater: Union C. E., 1. Everett: 1st, 12.05. Fall River: French, 2. Fitchburg: Finnish, 11. Great Barrington: Housatonic, 10.74. Friend, 10. Hardwick: Calvinistic, 5. Haverhill: Ward Hill, 2. Ludlow: 1st, 7. Lynn: 1st, 22.50. Merrimac: 1st, 3.31. Millis: Ch. of Christ, 2.70. Newton: Newtonville, Central, 42.50; West, 2nd, 37; Auburndale, 82.55; Highlands, 68.14. Northampton: Edwards, 20; Florence, 12. Rending: 28.28. Revere: 1st, 4.50. Rochester: North, 2.50. Scituate Center: 5. Sharon: 1st, 11.88. Sheffield: Y. P. S., 1. Somerville: Highland, 7.12. Southwick: 6. Springfield: South, 15; Hope, 31.96; St. John, 5. Stoneham: Friend, 1. Swampscott: 1st, 3. Taunton: Trin., 16.25. Wellfleet: 3. South, 1. Wenham: 5. Worcester: Lake View, 3.03.

R. L. & Mass. W. H. M. A., 195.

#### MICHIGAN—\$55.30.

Essexville: 2.50. Howard City: 45c. Kendall: 35c. Lansing: Plymouth, 13.50. Manistee: 10. New Baltimore: 1.50. Old Mission: Y. P. S., 2.50. Olivet: 4.50. Romeo: 2. South Haven: 2.25. Sutton's Bay: 1.80. Ypsilanti: Friend, 5.

Woman's Home Missionary Union: Charlevoix: 75c. Delhi: 1.20. Grace Lake: 2. Ludington: 1. Olivet: 2. Onkama: 2.

#### MINNESOTA—\$166.92.

Arco: 30c. Austin: 3.60. Belgrade: 5c. Benson: 32c. Big Lake: 40c. Brainerd: 1st, 1.95. Dodge Center: 55c. Duluth: Plymouth, 3.75. Elmdale: South, Holdingford, 5. Fond Du Lac: 15c. Glyndon: 65c. Graceton: Cedar Spur, 24c. Graceville: 33c. Granada: 61c. Lake City: 1st, 88c. Mahanomen: 3c. Marshall: 60c. Minneapolis: 5th Ave., 3.21; First, 4.50. Forest Hts., 2.19; Fremont Ave., 2.70; Linden Hills, 2.25; Lowry Hill, 32c; Lynnhurst, 1.05; Park Ave., 8.51; Pilgrim, 1.96; Plymouth, 29.30; St. Louis Pk., 3c. Monticello: 80c. Moorhead: 75c. New Ulm: 2.52. Pitt: 10c. Plainville: 40c. Rochester: 2.18. St. Paul: Atlantic, 3c; Immanuel, 3; St. Anthony Pk., 11.90. Sandstone: 12c. Sleepy Eye:

42c. Springfield: 13c. Spring Valley: 75c. Stewartville: 1.41. Wadena: 7.80. Waukegan: 39c. Williams: 3c. Zumbrota: 15c.

Woman's Home Missionary Union: Anoka: 55c. Belgrade: 1.27. Bertha: 20c. Campbell: 20c. Cannon Falls: 1st, 50c. Cottage Grove: 33c. Custer: 20c. Edina: 30c. Fairmont: 66c; W. S., 34c. Freeborn: 1. Glyndon: 15c. Hawley: 16c. International Falls: 33c. Lake City: 1st, 23c. Lamberton: 16c. McGrath: 25c. Marietta: 25c. Marshall: 75c. Matawan: 25c. Medford: 33c. Minneapolis: 5th Ave., 99c; Forest Hts., 99c; Lynnhurst, 23c; Minnehaha, 15c; Morningside, 33c; Pilgrim, 1.43; Plymouth, 8.86; Robbinsdale, 1.88; Vine, 23c. Minnewashta: 18c. Monticello: 43c. Montevideo: 1.32. New Richland: 58c. North Branch: 25c. Northfield: S. S., 3.30. Remer: 23c. Rose Creek: 25c. St. Charles: 40c. St. Cloud: 27c. St. Paul: Cyril, 25c. S. S., 25c; German People's, 35c; Olivet, 1.65; W. S., 55c; Pacific, W. S., 50c. Sauk Rapids: 40c. Sherburn: 32c. Sleepy Eye: 55c. Spring Valley: 2.77; W. S., 34c. Tyler: 44c. Walker: 20c. Walnut Groves: 20c. Waseca: W. S., 99c; C. E., 33c. Waterville: 26c. Williams: 20c. Winona: W. S., 13.75; Y. W. S., 2.75. Worthington: 24c.

#### MISSOURI—\$1.00.

St. Joseph: Friend, 1.

#### NEBRASKA—\$30.20.

Alma: 50c. Crete: 5.75. Germantown: German, 1.75. Hastings: 4. Inland: Salem German, 10. Ravenna: 3.20. Waverly: 1st, 5.

#### NEW HAMPSHIRE—\$44.62.

Bartlett: Union, 2. Concord: East, 3. Enfield: 68c. Francetown: 5. Hancock: Ch. & Friends, 1.75. Hollis: 7.88. Hopkinton: 10. Marlboro: 2.28. Milton: 1st, 1.97. North Hampton: 2.50. Rindge: 1st, 6.56. Wilnot: 1.

#### NEW JERSEY—\$91.03.

Haworth: 1st, 3.96. Jersey City: Friend, 5. Montclair: Upper Chris. Union, 75. River Edge: 1st, 7.07.

#### NEW YORK—\$205.31.

Aquebogue: 1.58. Buffalo: Fitch Mem'l, 2. New York: Rockaway Beach, 1st, 5; Brooklyn, Friend, 5. Oriskany Falls: 1. Rodman: 2. Syracuse: Plymouth, 96. Wadham's: 1.82. West Bloomfield: 4.

Woman's Home Missionary Union: East Bloomfield: M. S., 3. Elmira: Park, A. F. Eastman Class, 50. Pulaski: W. M., 3. Richmond Hill: B. S., 10. Riverhead: Sound Av. M. S., 3.35. Rochester: So. W. M., 10. Warsaw: M. U., 6. Watertown: P. A., 1.56.

#### NORTH DAKOTA—\$20.00.

Golden Valley: Beulah, Friedens, 4; Halliday, Pilg., 1.80; Hazen, Bethel, 4.80; Hebron, St. John, 1.30; Hoffnung, 8.10.

#### OHIO—\$143.84.

Akron: West, 9. Amherst: 2nd, 70c. Ashtabula: 1st, 7. Bellevue: 3. Brookfield: Ch., 67c; S. S., 46c. Cincinnati: Walnut Hills, 11.60. Cleveland: 1st, 6.80; Grace, 1.94; Highland, 1.25; Hough Ave., 10.46. Cuyahoga Falls: 2.50. East Cleveland: East, 2.25. Huntsburg: 40c. Lima: 2.25. Lock: 1.50. Martin's Ferry: 2.10. Mt. Vernon: 8.62. Newton Falls: 90c. No. Munroeville: 3.72. Oberlin: 1st, 6.10; 2nd, 8.91. Sandusky: 1st Ch., 4.43; S. S., 50c; Y. P. C. E., 25c. Toledo: Park, 2.14; Washington St., 5.88. Twinsburg: Ch., 2.25; S. S., 1.05.

Woman's Home Missionary Union: Brookfield: W. S., 25c; S. S., 19c. Ceredo: M. S., 20c. Chardon: W. A., 80c. Cleve-



**Iand:** Archwood, S. S., 4; Grace, W. S., 44c; Park C. E., 40c. **Columbus:** Grandview Hts. W. S., 1.54; North M. S., 9.25; Plymouth L. S., 1.32; South, 62c. **Gomer:** L. L. L., 66c. **Jefferson:** C. E., 55c; Sr., 1.87. **Lima:** W. S., 92c. **Lock:** W. S., 63c. **Madison:** Central W. S., 92c. **Marietta:** 1st W. S., 1.34. **Martin's Ferry:** 88c. **New London:** W. A., 45c. **N. Monroeville:** M. S., 1.54. **Sullivan:** M. S., 49c; S. S., 55c. **Zanesville:** M. S., 4.40.

#### OKLAHOMA—\$21.00.

**Tulsa:** Friend, 1. **Weatherford:** Ger. Zion, 20.

#### OREGON—\$11.87.

**Hillside:** 3. **Portland:** Highland, 30c. **St. Helens:** 57c. **The Dalles:** 8.

#### PENNSYLVANIA—\$8.50.

**Braddock:** 1st, 4.50. **Coaldale:** 1st, 2. **Titusville:** Swedish, 2.

#### RHODE ISLAND—\$364.00.

**East Providence:** Riverside S. S., 4. **Providence:** Central, 360.

#### SOUTH DAKOTA—\$9.64.

**Brentford:** 3. **Huron:** 3.50. **Mission Hill:** S. S., 2.39. **Redig:** 75c.

#### TEXAS—\$5.00.

**Dallas:** Junius Hts. S. S., 5.

#### VERMONT—\$67.78.

**Bennington:** Old First, 23. **Berlin:** 2. **Braintree East & W. Brookfield:** 4.37. **Brighton:** Island Pond, 1st Y. P. S., 7.50. **Clarendon:** 1.89. **Corinth:** East, 3.50. **Danville:** 6.60. **Rockingham:** Bellows Falls 1st, 3.92; Saxton's River, 15.

#### WASHINGTON—\$31.98.

**Bellingham:** 1st, 98c. **Brewster:** 1. **Eagle Harbor:** 3. **Endicott:** German, 10. **Ritzville:** Phila. German, 5. **Seattle:** Queen Anne, 7. **Spokane:** Corbin Park, 4. **Sylvan:** 1.

Total . . . . . \$3,208.97

(Omitted from September receipts New York Woman's Home Missionary Union: Syracuse, Ply. Pilg. Class, \$25; Honeoye, L. S., \$2.30.)

## The Congregational Sunday-School and Publishing Society

Samuel F. Wilkins, Treasurer - 805 Congregational House, Boston, Mass.

(Continued from December number)

#### SOUTH DAKOTA—

**Academy:** W. M. S., 91c. **Alcester:** S., 16.62; W. M. S., 58c. **Armour:** W. M. S., 1.04. **Athol:** W. M. S., 37c. **Belle Fourche:** W. M. S., 65c. **Beresford:** Gothland, 12.40; W. M. S., 45c. **Bonesteel:** W. M. S., 27c. **Bon Homme:** W. M. S., 45c. **Brentford:** W. M. S., 27c. **Centerville:** W. M. S., 41c. **Clark:** W. M. S., 62c. **Columbia:** S., 6.14. **Deadwood:** W. M. S., 34c. **Drakola:** W. M. S., 14c. **Elk Point:** W. M. S., 29c. **Erwin:** W. M. S., 22c. **Huron:** W. M. S., 1.57. **Lake Preston:** W. M. S., 45c. **Loomis:** W. M. S., 66c. **Milbank:** W. M. S., 95c. **Mission Hill:** W. M. S., 1.04. **Mitchell:** W. M. S., 3.24. **Myron:** W. M. S., 60c. **Newell:** W. M. S., 80c. **Oahe:** Indian W. M. S., 36c. **Rapid City:** W. M. S., 97c. **Ree Heights:** W. M. S., 84c. **Sioux Falls:** W. M. S., 2.56. **Springfield:** W. M. S., 1.55. **Valley Springs:** W. M. S., 1.17. **Watertown:** W. M. S., 1.72. **Yankton:** W. M. S., 1.80. Total, \$62.45, of which \$22.76 is C. D. collections and \$28.34 received through W. H. M. U.

#### TEXAS—

**Port Arthur:** 8.74. **Spring Lake:** 3.40. Total, \$12.14.

#### UTAH—

**Park City:** S., 5.10. **Salt Lake:** Plymouth, 50c. Total, \$5.60, of which \$5.10 is a C. D. collection.

#### VERMONT—

**Cabot:** S., 6. **Chelsea:** 9.17. **Colchester:** 5.30. **Coventry:** 1.63. **Hartland:** S., 3.70. **Jamaica:** 4. **Jericho:** First S., 3.85. **Pomfret:** 5.25. **Royalton:** C. & S., 8.50. **Waitsfield:** 4. **Warren:** S., 2. **Westford:** S., 5.80. **Wilmington:** 1.05. Total, \$60.25 of which \$41.95 is C. D. collections.

#### WASHINGTON—

**Spokane:** Lincoln Heights S., 5. **Usk:** S., 2. **Walla Walla:** German, 11.66. Total, \$18.66, of which \$5.00 is a C. D. collection.

#### WEST VIRGINIA—

**Huntington:** 3.03; S., 12. Total, \$15.03, of which \$12.00 is a C. D. collection.

#### WISCONSIN—

**Arena:** First, 9; Second, 2. **Baraboo:** 12.55. **Beloit:** First, 27.03. **Biramwood:** 5.45. **Black Earth:** 9.50. **Boscobel:** 10. **Brodhead:** 50c. **Brownings Corners:** S., 1.88. **Bruce:** 1.87. **Brule:** 1.85. **Cable:** 30c. **Clinton:** 9.50. **Clintonville:** 5. **Coloma:** 7.61. **Columbus:** 60c. **Curtiss:** 1. **Darlington:** 30c. **Delavan:** 70c. **De Pere:** 1.44. **Dodgeville:** Plymouth, 25. **Eau Claire:** First, 36. **El Dorado:** 1. **Endeavor:** 10. **Friendship:** 1.25. **Fulton:** 5.40. **Genesee:** 8.50. **Genoa Junction:** 1.80. **Grand Rapids:** 3. **Hancock:** 60c. **Hillsboro:** 3. **Janesville:** 7.47. **Kenosha:** 40.07. **Keweenaw:** 4. **Lake Geneva:** 15. **Lake Mills:** 12.20. **Lancaster:** 7.65. **Madison:** First, 1.50. **Menomonie:** 1.50. **Mt. Zion:** 5.50. **Neilsville:** 2. **New Richmond:** 7.30. **Oconomowoc:** 2.76. **Orange:** 25c. **Oshkosh:** First, 38.62. **Pewaukee:** 5. **Pleasant Valley:** 5. **Potosi:** 17.94. **Racine:** Plymouth, 11.15. **Red Granite:** 10.69. **Rhineland:** 15. **Rio:** 7. **River Falls:** 1.20. **Shiocton:** 5. **Shopiere:** 5. **Spring Green:** 1.10. **Springvale:** 60c. **Spring Valley:** 6. **Stanberry:** S., 2.50. **Sturgeon Bay:** 9.97. **Sun Prairie:** 11. **Tomah:** 16.50. **Trempealeau:** 4.10. **Two Rivers:** 19. **Vesper:** 60c. **Waupun:** 90c. **Wauwatosa:** 50. **Williams Bay:** 45c. **Windsor:** 8.91. **Woodlake:** 6.53. **Wyalusing:** 50c. Total, \$571.09, of which \$244.33 is C. D. collections.

Total for the month \$5,471.35, of which \$2,006.37 is C. D. collections and \$451.68 received through W. H. M. U.

## Receipts, September, 1917

#### ALASKA—

**Valdez:** 8.30.

#### CALIFORNIA (Northern)

**Alturas:** W. M. S., 30c. **Angel's Camp:** W. M. S., 10c. **Antioch:** W. M. S., 18c.

**Berkeley:** First, 16.83; Park, 1.89; W. M. S., 30c; North W. M. S., 2.46; Bethany W. M. S., 8c. **Bowles:** W. M. S., 6c. **Ceres:** Smyrna Park, 59c; S., 1.08; W. M. S., 12c. **Crockett:** S., 7.93. **Grass Valley:** S., 4.65; W. M. S., 24c. **Guerneville:** W. M. S., 7c.



**Kenwood:** W. M. S., 24c. **Little Shasta:** W. M. S., 15c. **Lodi:** First W. M. S., 1.15; **Ebenezer German S.**, 25c. **Loomis:** W. M. S., 20c. **Martinez:** S., 3.95; W. M. S., 20c. **Niles:** W. M. S., 26c. **Oakland:** First W. M. S., 9.18; **Calvary W. M. S.**, 60c; **Pilgrim**, 1.52; **W. M. S.**, 3c; **Myrtle St. W. M. S.**, 45c; **Plymouth W. M. S.**, 4.32. **Pacific Grove:** W. M. S., 68c. **Palo Alto:** W. M. S., 2.33. **Petaluma:** W. M. S., 1.73. **Porterville:** 33c. **Redwood City:** 4.14. **Rio Vista:** S., 3; W. M. S., 72c. **San Francisco:** First, 9.90; W. M. S., 1.80; **Ocean View W. M. S.**, 18c; **Richmond W. M. S.**, 45c. **Sanger:** S., 6.50. **San Jose:** W. M. S., 3. **San Mateo:** W. M. S., 45c. **Santa Cruz:** W. M. S., 2.25. **Santa Rosa:** First W. M. S., 26c. **Saratoga:** 3.78; S., 4.33. **Sonoma:** W. M. S., 60c. **Soquel:** W. M. S., 18c. **Stockton:** W. M. S., 2.10. **Suisun:** W. M. S., 45c. **Sunnyvale:** W. M. S., 24c. **Tipton:** 9c. **Tulare:** 4.50; W. M. S., 90c. **Woodside:** W. M. S., 24c. Total, \$114.56, of which \$7.93 is a C. D. collection and \$39.25 received through W. H. M. U.

#### CALIFORNIA (Southern)—

**Long Beach:** S., 15.

#### COLORADO—

**Crook:** S., 2. **Denver:** Ohio Av. S., 36. **Fruta:** S., 7.80; **German S.**, 1. **Sheridan Lake:** S., 3. Total, \$49.80, of which \$43.80 is C. D. collections.

#### CONNECTICUT—

**Eastford:** 2.65. **Glastonbury:** S., 17.23. **Groton:** 25.59. **Hartford:** Fourth W. M. S., 10. **Kensington:** Aux., 5. **New Milford:** W. M. S., 34. **Plymouth:** 8.23. **Putnam:** Second, 12.64. **Union:** 2. **Unionville:** W. M. S., 8. **Waterbury:** First L. B. S., 18. **Watertown:** 11.44. **Wethersfield:** S., 15.50. Total, \$170.28, of which \$65.04 is C. D. collections and \$75 received through W. H. M. U.

#### DISTRICT OF COLUMBIA—

**Washington:** Mt. Pleasant, 20.

#### FLORIDA—

**Key West:** 1.50. **Little River:** S., 2.30. **Service:** 10. Total, \$13.80.

#### IDAHO—

**Priest River:** 4.69.

#### ILLINOIS—

**Bowen:** 3. **Buda:** 8.40. **Chicago:** Bethlehem Bohemian, W. M. S., 1; **California Av. S.**, 7.35; **Crawford S.**, 5; **Forest Glen**, 7.10; **Leavitt St. S.**, 2.46; **Prim. Dept.**, 1; **Madison Av. S.**, 3; **North Shore S.**, 56.65; **Ravenswood S.**, 22; **Rogers Park S.**, 15. **DeKalb:** 2.75; S., 2. **Downer's Grove:** 20. **Elgin:** W. M. S., 7.50. **Evanston:** W. M. S., 34. **Geneseo:** 6.50; W. M. S., 1. **Glen Ellyn:** 12; S., 8. **Jacksonville:** S., 15.44. **Kewanee:** W. M. S., 1. **Loda:** W. M. S., 1. **Mendon:** S., 23.81. **Moline:** First W. M. S., 2; **Union S.**, 3. **Naperville:** First, 28.46. **Oak Park:** First S., 30; W. M. S., 17.25. **Rockford:** First S., 6.45; W. M. S., 4.35. **Rosemond:** S., 6. **St. Charles:** S., 6.50; W. M. S., 1. **Sandwich:** 10. **Sycamore:** W. M. S., 60c. **Wayne:** W. M. S., 1. **Western Springs:** S., 23.81. **Westville:** S., 3.56. Total, \$410.94, of which \$149.22 is C. D. collections and \$177.61 received through W. H. M. U.

#### INDIANA—

**Orland:** S., 4.90, which is a C. D. collection.

#### IOWA—

**Alvord:** S., 1.70. **Anamosa:** W. M. S., 2.36. **Anita:** 2.30; S., 8. **Blencoe:** S., 3.31. **Cedar Falls:** S., 8; W. M. S., 3. **Chester Center:** 3.80. **Davenport:** Edwards W. M. S., 1.25; **Berea**, 2.05. **Elkader:** 1.75. **Garden Prairie:** S., 5.94. **Gilbert Station:** S., 13. **Iowa City:** 7.50; S., 2. **Lakeside:** S., 1.80. **Long**

**Creek:** 5.29. **Monona:** 2.60. **Muscantine:** Mulford S., 28c. **New Hampton:** First W. M. S., 35c. **Orchard:** S., 2.60. **Oskaloosa:** W. M. S., 14c. **Perry:** 2.25. **Red Oak:** W. M. S., 2. **Winthrop:** S., 50c. Total, \$83.77, of which \$38.49 is C. D. collections and \$9.10 received through W. H. M. U.

#### KENTUCKY—

**Newport:** 20.

#### LOUISIANA—

**Abbeville:** S., 1. **Belle Place:** S., 80c. **Gueydan:** S., 50c. **Kaplan:** S., 1.30. **Lake Charles:** S., 1. **Lake Faigneur:** S., 60c. **New Orleans:** Beecher Mem'l S., 5. **Raceland:** S., 1.25. **Shriever:** S., 50c. **Thibodaux:** S., 1.25. **Service:** 2. Total, \$15.20, of which \$5.80 is C. D. collections.

#### MAINE—

**Bridgton:** South S., 4. **Kennebunkport:** First, 1. **Rockland:** 2. **Searsport:** First, 6. **Winthrop:** S., 2. **Friend:** "M. H. C.," 5. Total, \$25.00.

#### MASSACHUSETTS—

**Amherst:** South, 2.75. **Andover:** South S., 20. **Ashburham:** South, 2. **Barnardston:** 2.48. **Boston:** Clarendon, Hyde Park, 1. **Braintree:** South, 3. **Charlemont:** East, 1.62. **Dennis:** Union, 2. **Essex:** S., 12.75. **Fitchburg:** Rollstone, 12.20. **Harwich:** 2.03. **Haverhill:** North, 12.50. **Holbrook:** 30. **Lawrence:** South S., 3. **Leverett:** 1.87. **Lincoln:** S., 9. **Medway:** Village, G. A. R. Veteran, 30c. **Melrose:** S., 5. **Newburyport:** Central, 9.75. **Northampton:** Edwards, 19. **Northboro:** S., 4.20. **North Brookfield:** 9.52; S., 9.17. **Rochester:** First C. & S., 2. **Sheffield:** 5.41. **South Hadley:** K. D., 10. **Swampscott:** S., 2.41. **Watertown:** C. E., 4. **West Brookfield:** 2.87. **Weymouth & Braintree:** 5.50. **W. H. M. A. of Mass. & R. L.:** 220. Total, \$427.33, of which \$11.92 is C. D. collections and \$220 received through W. H. M. A.

#### MICHIGAN—

**Baldwin:** 2.07. **Benton Harbor:** 72. **Carson City:** 1.36. **Detroit:** First, 29.89; **Fort S.**, 27.50. **East Lansing:** 1.66. **Hersey:** 3. **Lake Linden:** 5. **Muskegon:** First, 12.50. **New Haven:** 1. **Olivet:** S., 5. **Port Huron:** Ross Mem'l, 3.70. Total, \$165.68, of which \$32.50 is C. D. collections.

#### MINNESOTA—

**Ada:** S., 4.61. **Alexandria:** S., 63c; W. M. S., 1.10. **Anoka:** W. M. S., 70c. **Appleton:** L. S. C. 42c. **Beard:** 22c. **Big Lake:** 1.31; S., 8.16. **Birchdale:** 85c. **Brainerd:** First, 1.50. **Center Chain:** 1.11. **Clarissa:** W. M. S., 25c. **Cook:** 45c. **Cottage Grove:** S., 13c. **Culdrum:** 59c. **Detroit:** W. M. S., 25c. **Dexter:** W. M. S., 52c. **Dodge Center:** 13c; S., 1.12. **Duluth:** Pilgrim, 3.60. **Elk River:** 1.50. **Fairmont:** W. M. S., 2.64. **Faribault:** W. M. S., 1.26. **Grand Marais:** W. M. S., 37c. **Granite Falls:** 1.43. **Groveland:** S., 1.02; W. M. S., 1.05. **Hasty:** W. M. S., 56c. **Lake City:** First, 54c; W. M. S., 35c. **Swedish:** 45c. **Mantorville:** 93c. **Minneapolis:** Plymouth W. M. S., 14.88; **Pilgrim:** 3; W. M. S., 164; **Vine**, 18c; W. M. S., 50c. **Como:** 2.46; **Open Door:** 2.79; **Lyndale:** 1.61; **Fifth Av.**, 3.15; W. M. S., 1.37; **Lowry Hill:** 3.91; W. M. S., 4.52; **Forest Heights:** W. M. S., 6; **Linden Hills:** W. M. S., 1.58; **Lynnhurst:** W. M. S., 88c. **Minneapolis:** S., 2.23. **Moorhead:** S., 1.12; W. M. S., 56c; **Oak Mound:** 2.50. **Morristown:** W. M. S., 42c. **New Richland:** W. M. S., 70c. **North Branch:** 45c. **Northfield:** W. M. S., 8.82. **Pelican Rapids:** W. M. S., 2.94. **St. Paul:** Plymouth W. M. S., 5.15; **Pacific W. M. S.**, 70c. **St. Anthony Park S.**, 84c; **Olivet:** 6.75; W. M. S., 4.20; **People's W. M. S.**, 1.28; **University W. M. S.**, 45c; **Immanuel S.**, 15.75. **Sauk Rapids:** 50c. **Selma:** S., 3.55. **Waseca:** W. M. S., 1.05. **Waterville:** W. M. S., 52c. **Winona:** First W. M.



S., 1.05. **Worthington:** 1.89. Total, \$151.75, of which \$11.09 is C. D. collections and \$76.38 received through W. H. M. U.

#### MISSOURI—

**Joplin:** Smelter Hill S., 3.33; Royal Heights, 4.25. **Lebanon:** 6.25. **St. Louis:** German, 7. **Sedalia:** Second, 2.56. Total, \$23.39.

#### MONTANA—

**Helena:** S., 3.65. **Lambert:** 1.53. **Westmore:** S., 55c. Total, \$5.73, of which \$3.65 is a C. D. collection.

#### NEBRASKA—

**Rising City:** 1.50. **Verdon:** S., 18.40. Total, \$19.90, of which \$18.40 is a C. D. collection.

#### NEW HAMPSHIRE—

**Alstead:** Center, 96c. **Barrington:** East, 3.84. **Goshen:** 55c. **Littleton:** S., 3.25. **Nelson:** S., 3. **Winchester:** 8; S., 10. **Wolfeboro:** 7.10. Total, \$36.70, of which \$13.00 is C. D. collections.

#### NEW JERSEY—

**Glen Ridge:** 100.

#### NEW YORK—

**Berkshire:** 6. **Binghamton:** Plymouth, 12.80. **Churchville:** S., 2.70. **Salamanca:** 1.95. **Wellsville:** 16.32. **Friend:** "Miss J. L. R.," 2. Total, \$41.77, of which \$18.80 is C. D. collections.

#### NORTH CAROLINA—

**Beaufort:** 20c. **Dudley:** 2c. **Mary's Grove:** 18c. **McLeansville:** 28c. **Melville:** 8c. Total, 76c.

#### NORTH DAKOTA—

**Oriska:** 6.

#### OHIO—

**Akron:** West S., 30. **Ashland:** S., 10. **Berlin:** Heights W. M. S., 59c. **Brookfield:** 18c; S., 27c. **Burton:** W. M. S., 45c. **Canton:** 6. **Chillicothe:** C. E., 18c. **Cincinnati:** Walnut Hills, 9.52. **Cleveland:** Grace, 60c; W. M. S., 85c; Hough Av., 9.66; S., 13.06; Glenville S., 5.32; Bethel S., 3. **Columbus:** First, 25; Plymouth L. S., 1.58; Grandview Hgts. W. M. S., 63c. **Croton:** S., 5.23. **East Cleveland:** Calvary L. A., 38c. **Elyria:** First S., 31.63. **Fairport:** 41c. **Freedom:** S., 4.15. **Greenwich:** 20c. **Jefferson:** S., 20.26; W. L., 1.08. **Kent:** W. M. S., 4.19; Jr. C. E., 45c. **Lakewood:** S., 45c; L. G., 68c. **Lima:** W. M. S., 95c. **Little Muskingum:** S., 4. **Lorain:** First S., 2.25. **Madison:** 4.15. **Mansfield:** Mayflower Mem'l., 9.07; S., 5.40. **Marietta:** First, 17.26; W. M. S., 3.56. **Marysville:** W. M. S., 45c. **Medina:** W. M. S., 1.89. **Newark:** Plymouth W. A., 68c. **New London:** W. A., 23c. **Newton Falls:** 1.40; W. M. S., 72c. **North Olmsted:** W. M. S., 90c. **North Ridgeville:** 10.75. **Oberlin:** Second, 11.30. **Painesville:** First, 8.65; S., 16; W. A., 2.48. **Ravenna:** W. M. S., 72c. **Rock Creek:** C. G., 34c. **Sandusky:** S., 32c; W. L., 1.17; C. E., 25c. **Shaker Heights:** 4. **Sullivan:** W. M. S., 83c. **Toledo:** Plymouth L. M. S., 59c; Birmingham S., 8.08; Park W. A., 9c.

**Twinsburg:** W. M. S., 68c; C. E., 75c. **Wellington:** W. A., 1.35. **West Toledo:** Millwood S., 10. **West Williamsfield:** W. M. S., 81c. **Williamsfield:** S., 11. **Windham:** C. & S., 7.21. **Youngstown:** Plymouth, 7.50; S., 90c. **Zanesville:** S., 12.35. **Service:** 8.96. Total, \$365.99, of which \$108.32 is C. D. collections and \$154.88 received through W. H. M. U.

#### OREGON—

**Portland:** Pilgrim, 4. **Sherwood:** 39c. **Three Pines:** S., 3.38. **Willard:** 10.40. Total, \$18.17.

#### PENNSYLVANIA—

**Carbondale:** S., 2.55. **Coaldale:** First, 2. **Friend:** "E. V. F.," 2. Total, \$6.55, of which \$2.55 is a C. D. collection.

#### RHODE ISLAND—

**East Providence:** Hope C. & S., 4. **Pawtucket:** Park Place, 28. Total, \$32, of which \$4.00 is a C. D. collection.

#### TENNESSEE—

**Memphis:** Second, 2.50.

#### VERMONT—

**Barton:** 1.71. **Bennington:** Second, 5.72. **Hyde Park:** Second, 1.82. **Marshallfield:** 45c; S., 55c. **Orwell:** S., 4. **Rockingham:** Belows Falls, 7.57. **Stowe:** C. & S., 4. **Stratford:** S., 4.56. **Wallingford:** S., 8.71. Total, \$39.09, of which \$16.71 is C. D. collections.

#### WASHINGTON—

**Colfax:** 3.23. **Deer Park:** 15.25. **Dennison:** S., 1.65. **Elk:** 86c. **Lopez Island:** 1.26. **Natchez:** 14. **Pullman:** 3.80. **Seattle:** Pauntleroy, 98c. **Tacoma:** Harvard S., 1. **For Supply:** 1. **Service:** 3.77. Total, \$46.80.

#### WEST VIRGINIA—

**Ceredo:** S., 5.86, which is a C. D. collection.

#### WISCONSIN—

**Adams:** 4.76. **Ashland:** 60c. **Beloit:** Second, 14.15. **Bloomer:** 3.40. **Bloomington:** 6.32. **Embarrass:** 65c. **Fulton:** 3. **Janesville:** 8.32. **Milton:** S., 6.75. **Milwaukee:** Plymouth, 3. **Mukwonago:** 9. **Pleasant Hill:** 1. **Rhinclander:** 55c. **Ripon:** 6.15. **Roberts:** 18. **South Milwaukee:** 6. **Stoughton:** 2.05. **Union Grove:** 1.50. **Waukesha:** 2.50. **Williams Bay:** 1.50. **Windsor:** 7. **Friend:** "Mrs. A. C. H.," 1. Total, \$107.20, of which \$6.75 is a C. D. collection.

#### WYOMING—

**Durkee:** S., 5.

#### INCOME—

**Missionary Trust Fund,** 99; **Asa Bullard Fund,** 147; **Christian Knowledge Fund,** 100; **Legacy Account,** 475.17; **M. T. Dill Fund,** 70; **M. S. Spalding Fund,** 25; **McMillen Fund,** 8.75. Total, \$924.92.

Total for the month, \$3,489.33, of which \$568.73 is C. D. collections and \$752.22 received through W. H. M. U.

